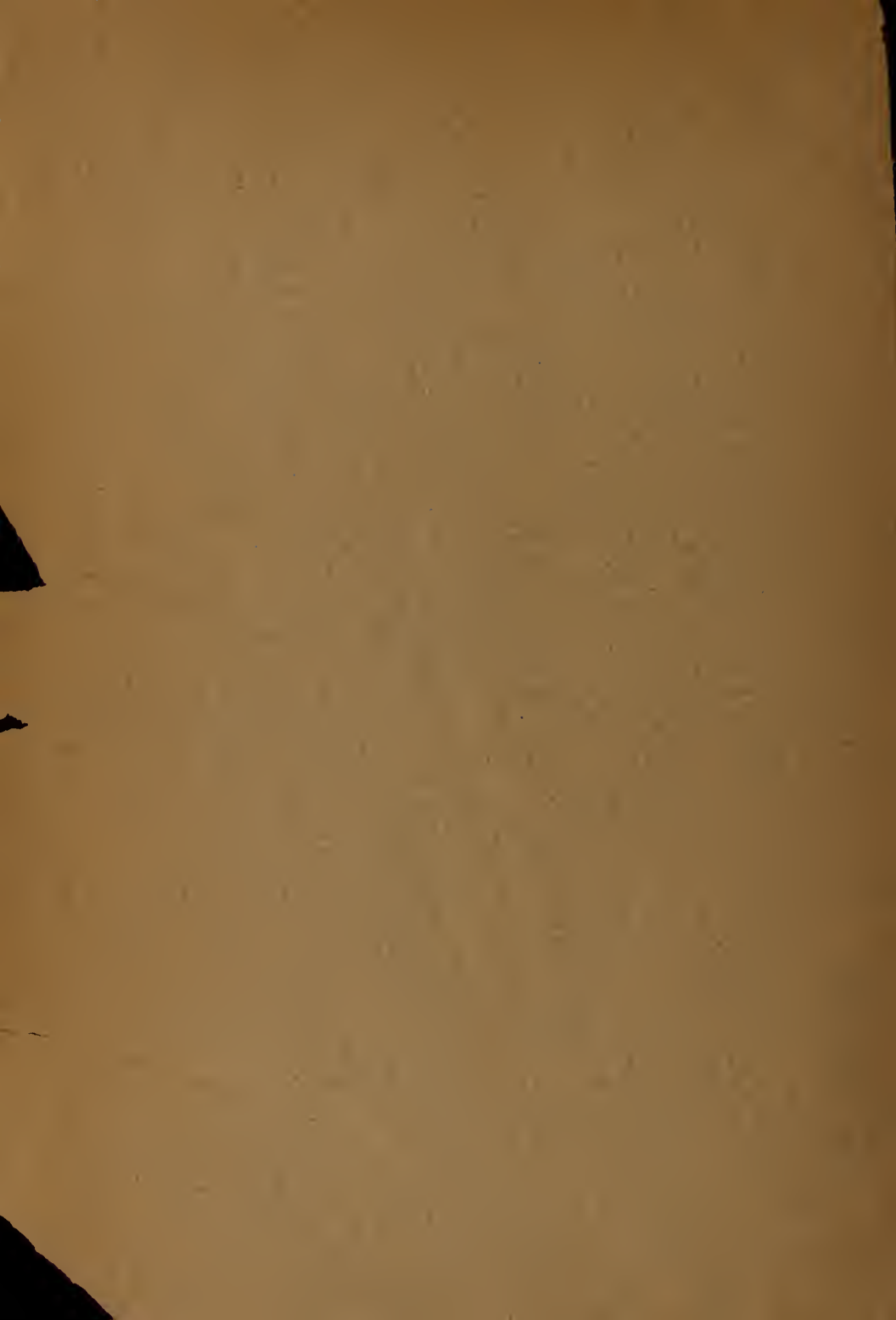


RESERVE
KODAK



THE
MISSIONARY HERALD.

VOL. LXXXVI. — AUGUST, 1890. — No. VIII.

THE receipts for the month of June from donations were about \$300 in advance of those for the corresponding month last year, making the total gain from donations for the first ten months of the fiscal year \$30,770.33. The legacies for the month were less than those of the corresponding month by over \$18,000, so that the total advance from legacies for the ten months is reduced to \$73,350.07, making the net advance for the period only a little over \$104,000. Since we must probably look for a still further relative decline in receipts from legacies during the next two months, the call is more imperative for a marked advance in donations from churches and individuals. The expenditures, as previously stated, have largely increased on account of the increase of new missionaries, for which we have abundant occasion to thank God, and to add to our contributions.

ONLY a few weeks remain before the close of the financial year. The experience of our own and of other missionary boards shows plainly that it is a critical period. Our Home Missionary Society, during its last financial year, was advancing finely month by month in its receipts from donations, but the last month was a disappointment, so that the total receipts from this source were \$27,000 less than those of the preceding year. The Presbyterian Boards, both Home and Foreign, had a similar experience. *The Church at Home and Abroad*, alluding to this matter, speaks of an unparalleled falling off of gifts to both boards during the close of the year, which "took them wholly by surprise and left them unexpectedly in their present embarrassed condition, the debt of the Board of Home Missions being \$50,000, and that of the Board of Foreign Missions \$60,000." And it adds: "Had the rate of receipts continued till the close of the year as it was within a month of that time, there would have been little, if any, deficit." Let our friends see to it that this story is not repeated in the case of the American Board. May we not look for large gifts both from the churches and from individuals, so that the months of July and August shall increase the advance which the preceding ten months have shown?

UP to July 15 the number of appointments for missionary service in connection with the Board, since the last Annual Meeting, was just sixty, twenty-two of them men and thirty-eight women.

THE notice for the Annual Meeting prepared by the Committee at Minneapolis will be found on the last page of the cover of this number.

It is a relief to receive the reports from our West Central African Mission which are given on another page. It is a remarkable providence that, surrounded as he was with chiefs who were eager to plunder our missionaries, the king of Bihé resisted their advice and declared emphatically that they should not be plundered. We recognize the protecting care of the God of missions in thus watching over our brethren in times of peril. It certainly shows that they have won the confidence and regard of the native chiefs and people. Six years ago, our brethren were driven from Bailundu, but soon returned. It is a strange providence that now our missionaries, entrenched in the regards of the natives, could minister to the Portuguese, who were being driven out from a region which they called their own.

THE story of the suicide of Señor Silva Porto, which is given in full on another page, has a touch of the pathetic about it. He was a Portuguese who had spent his life in Africa, and had probably traveled over as large a portion of Central Africa as any man living. His name was a power through all the interior. He was a man of wealth, having his home and village, with a large number of native wives, at Belmont in Bihé. But in his old age he quailed before the native kings, whom, in earlier years, he would have defied. He lived in constant fear of being plundered and that his village would be burned. Life became a burden to him, and, in his despondency, he wrapped himself in a Portuguese flag and lay down amid kegs of powder to which he set fire, though in such a clumsy way that he was not instantly killed, but died the next day. He had been a good friend to our missionaries, and his death will be commented on along all the trade routes of the interior of Africa. What the Portuguese will do in view of their expulsion from Bihé is a question of no little interest and importance.

ONE of the missionaries in the Garenganze country, Mr. Swan, reports that some of the Bihéans and Bailundus who were traveling for trade in that interior region, seven hundred miles from their home, were talking with him one day about fair dealing. Mr. Swan was surprised to hear one of them say to a companion: "Look at those boys in Bailundu! They are accepting the Word of God, and will not keep a needle, if they find one, without trying to find out the owner. Jehovah taught them that." This was a striking illustration both of the far-reaching influence of character, and of the relation of the people of Bihé and Bailundu to the tribes in the far interior of Africa with whom they trade.

THE American Board has lost a firm friend, a wise counselor, and a liberal benefactor by the death of Ezra Farnsworth, Esq., of Boston, who was for twenty-one years a member of the Prudential Committee, and for a large portion of that time was Chairman of its Finance Committee. Failing health compelled Mr. Farnsworth to decline reëlection upon the Committee at the last Annual Meeting, but his love for the foreign missionary work continued to the last. May the Lord raise up other friends and helpers like him!

THE statistics of our Japan Mission, prepared for the Mission Rooms for the year ending March 31, 1890, have just been received, and the summary may be given here. The figures differ in a few points from those prepared by the mission several weeks since for its own report. Although there has not been such extraordinary progress as was noted last year, owing no doubt largely to political agitations and the hard times in connection with floods and failure of crops, yet the report is cheering. Including nine churches which are provisional in their organization, there are now 61 churches connected with the mission of the American Board, 39 of which are entirely self-supporting. The total foreign force numbers 85, of whom 23 are ordained missionaries; the total native force numbers 169, of whom 26 are ordained and 77 are unordained preachers, and 66 teachers or other helpers. The places for stated preaching number 190, with average congregations of 8,630, and 6,920 Sunday-school scholars. The church members number 9,146, of whom 1,615 were received during the past year. The two theological schools have 116 students; the 19 boarding and high schools for young men and women have 2,517 students. These, with others under instruction, make a total of 2,995 students. Native contributions for all purposes, exclusive of funds for the endowment of the Doshisha, amount to 28,860 yen.

A MEDICAL missionary in Persia wrote of a Moslem, named Ahmed, who was brought to the hospital having a compound fracture of the leg. The operation connected with the setting of the leg was tedious and painful. Inasmuch as the patient lay upon the floor the doctor was quite stiff with stooping so low, and on the completion of the operation he straightened himself up slowly and with some difficulty. Looking into the patient's face he saw expressions of mingled emotions, surprise, wonder, and pain, and on questioning him, Ahmed said with intense feeling, "Sahib, *what is it* that makes you take such pains over us? *Why* do you love us so?"

RUSSIA is guilty of the most flagrant denial of the rights of conscience and of religious liberty. It is said that there are now in the common prison of Witepsk several men and women of high moral character, whose only offence is that they have spoken in quiet ways of the gospel truths which they have themselves received. After confinement of about six months, their trial was to take place in June, with the probable result of their being deprived of property rights and also sentenced to long imprisonment or banishment to Siberia. No hand save that of the Almighty seems able to put a stop to these atrocities.

MANY friends in this country will be glad to learn that Rev. J. T. Ise, of Japan, who has spent nearly a year in the United States, during which he secured aid for the building of a church edifice in Tōkyō, near to the Imperial University, has, on returning to that city, secured a lot of land in a most favorable location, and he hopes to have the building ready for dedication in November next. Mr. Ise has, on his return to his native land, resumed his proper patronymic, which circumstances some years ago led him to lay aside, and he is now known as Rev. J. T. Yokoi. The best wishes and prayers of many friends will attend him in the important pastorate which he is to fill at Tōkyō.

AMONG the "Notes from the Wide Field" will be found a brief statistical summary of missionary work in China, as reported at the late Missionary Conference, together with the corresponding statement made thirteen years previously, at the Conference of 1877. The record is inspiring. It will be seen that the number of foreign missionaries has increased two and a half fold. As to the native laborers, the increase of ordained missionaries has been nearly threefold; of unordained, two and a half fold. The churches have increased from 312 to 520, or sixty-six per cent., within the thirteen years. The communicants in the churches and the pupils in the schools have increased each a little less than threefold, while the contributions by native Christians have increased fourfold. This is a story of growth which should make all Christians glad.

A FEW months since we called attention to a proposal, made originally by friends in the interior and especially at Oberlin, to secure a building at that educational centre where the children of missionaries in foreign lands could find a home, when it is necessary that they should be separated from their parents. We now learn that a corporation has been chartered, to be known as the "Oberlin Missionary Home Association," with Rev. H. M. Tenney, D.D., as treasurer and Professor Ballantine as secretary. It is proposed to enter upon the work in September next, at the opening of the college year. Temporary arrangements have been made for a home for the younger children with Mr. and Mrs. William Mellen, formerly connected with the Zulu Mission, and aid will be given so far as practicable to the children of missionaries who do not room in the home. The management invite contributions, especially from friends in the interior, urging that they be not drawn from the usual contributions to the American Board, for three funds: (1) to current expenses, which will probably not be far from \$2,000 a year; (2) to a building fund, \$10,000 being the estimate of what will be needed; (3) to the endowment fund, the income of which shall be used to meet current expenses. Several liberal subscriptions for the building have already been made, and the people of Oberlin are generously assuming their share of the work. This call is especially addressed to individuals of large means who may deem it a privilege to provide a home for the children of those who have left home and all for Christ's sake. The treasurer of the association is A. B. Johnson, of Oberlin, to whom contributions may be sent.

SINCE the scramble for Africa began no event of greater importance has transpired than the recent Anglo-German agreement by which matters which were in dispute between the two nations seem to be in a fair way for settlement. The boundaries between the so-called "Spheres of Influence" of Great Britain and Germany were wholly undefined, and claims were made by each party which were unrecognized by the other. It is one of the signs of the times that, instead of angry disputes or an appeal to war, these questions in debate have been amicably settled by the diplomats. Great Britain concedes to Germany the right to a triangular district between the northern end of Lake Tanganyika and the western shore of Victoria Nyanza. Germany concedes to Great Britain the supremacy in the kingdom of Uganda and the Protectorate of Witu and Soma-

liland, and the region north of what has been known as the English "Sphere of Influence." Commerce on the great lakes Nyasa and Tanganyika is to be free for intercourse by the subjects of both nations. In southwest Africa a section which has heretofore been claimed by England is remitted to Germany. But, most important of all, Germany assents to the assumption by England of the Protectorate of the Sultanate of Zanzibar. One of the clauses of the treaty is of special value. "In both spheres of interest the missionaries of either side will be granted freedom of religion and education. The subjects of one state shall enjoy in the sphere of interest of the other equal rights in regard to trade and settlement with the subjects of the state to which the sphere of interest appertains." This agreement has met with general approval both in Germany and in England, though extremists in both nations strongly condemn it. Sacrifices have doubtless been made on both sides, but it is a sign of the progress of Christian ideas in the world that nations instead of standing stiffly for their rights are ready to make compromises in the interest of peace. Mr. Stanley has enthusiastically applauded the wisdom of the action on the part of Lord Salisbury. The Germans are naturally tried at the giving up of Zanzibar, which is regarded as the key to Eastern Equatorial Africa, but they are greatly pleased that England has voluntarily released Heligoland to German control. All this bodes only good to Africa. It will secure peace where there have been commotions, and it will open wide fields for the prosecution of missionary, commercial, and philanthropic efforts throughout vast sections of the Dark Continent.

THOSE who may have chanced to see a most unreasonable and astonishing onslaught upon a missionary of the American Board, in a letter from Robert Louis Stevenson, probably discovered the antidote to its venom in the letter itself, and no serious reply is called for. Mr. Stevenson's own statements in regard to the character of the late Father Damien furnish ample warrant for what Dr. Hyde had said in reference to the matter. *The Hawaiian Gazette* well says of the letter: "It seems incredible that Robert Louis Stevenson should be its author. In the attempt to flay Dr. Hyde, did the author fail to see that he was laying bare his own narrow, bitter, and prejudiced soul?"

THE telegraph reports serious disturbances at Erzroom, Eastern Turkey, between the Turks and the Armenians. We go to press before advices by letter can be received, and we have no information as to how serious the difficulties are. The Turks are exceedingly suspicious of the Armenians, believing that they intend to revolt against the authority of the Sultan and reëstablish the Armenian nation. Such a visionary scheme as this is not entertained except by a few fanatics. We do not imagine that the Protestants are involved in this disturbance, yet doubtless their work will be seriously affected by the commotion.

It is reported by way of London that the British Embassy has received notice that the Koordish chieftain, Moussa Bey, is to be again tried in Constantinople for his atrocious oppression of the people in Eastern Turkey. We have heard of several trials before, each one of which has proved to be a farce. We trust that this promised investigation will amount to something.

ON the opposite page will be found the form of a certificate which will be sent to all who take stock in the missionary schooner for Micronesia, the *Robert W. Logan*. It will be seen that the certificate contains a drawing of the little craft, a sketch-map of the islands among which she is to sail, with the portrait of Mr. Logan for whom she is named. The vessel is now being built at San Francisco. She will be fifty-six feet in length over all, drawing eight and a quarter feet, with a capacity of about fifty tons. Her designer, W. F. Herrick, of San Francisco, says of her: "While every attention has been given to strength, durability, safety, speed, and comfort, nothing has been done for mere adornment, if we except the gilt balls on the mastheads." A share in the stock of the vessel has been fixed at \$10, and every shareholder will receive a certificate, on fine paper, signed by the Treasurer of the Board. While some societies and persons will want several shares, those who take a fraction of a share, even as low as one tenth, will likewise receive a certificate therefor. There may be those who would like to give some necessary articles for the furnishing of the craft. A chronometer will cost \$50, a sextant \$12, a patent log \$22, and a barometer and charts will also be needed. Who will speak for the privilege of furnishing these articles? Subscriptions should be sent to Langdon S. Ward, Treasurer, 1 Somerset Street, Boston.

LETTERS for missionaries on Kusaie, Ponape, and Ruk will be in season to go down by the *Robert W. Logan* if they reach San Francisco by September 1, in care of E. P. Flint, Safe Deposit Building.

LITTLE information has been received concerning the death of that noble missionary, Alexander Mackay, of Uganda, but the following extract from his last letter, written January 2, in forwarding the news of the success of the Christian party and the opening of Uganda, has its striking application, not only to the special work of the Church Missionary Society in Africa, but to all mission enterprises in the Dark Continent. "The greatest and till recently the most tyrannical power in all East Africa is now in the hands of men who rejoice in the name of Christian. But is the power in the hand of *Christianity*? Shall a nation be born in a day? It is born, but, being only just born, it is at this moment in the most helpless and critical condition conceivable. Shall it be *left to die of neglect*, or mayhap to be suckled by some ravening wolf which is already eager to nourish the infant nation with her milk which centuries have shown to be deeply saturated with the ravening, wolfish nature? Is this to be so, or is it the resolve of Christian England that the blood of *pure* Christianity shall be instilled into the veins of this African infant, and that it shall be brought up in the nurture and admonition of the Lord? Mwanga writes: 'I want a host of English teachers to come and preach the gospel to my people.' Our church members urge me to write, imploring you to strengthen our mission, not by two or three, but by twenty. Is this golden opportunity to be improved, or is it to be lost forever?"

WE await the arrival of other letters before referring more particularly to the loss the Northern Japan Mission has sustained in the death of Mrs. Hilton Pedley, of Niigata.

American Board of Commissioners FOR FOREIGN MISSIONS



RUK
 SHAPAUO
 NAMA
 LOSAP
 NAMOLUK
 ETAL OXOS
 MORTLOCK
 IS. KUTU
 EPTOAN
 LUKUNOR

This certifies that

is the owner of

shares in the stock of the Missionary
Societies, the Robert W. Logan.
 Boston, July 15. 1890

Treasurer of ABCFM

A DECADE IN BOHEMIA.

ON the fourth day of June, A.D. 1880, the First Congregational (Free Reformed) Church of Bohemia was organized, with twenty-six members, in the house of Rev. A. W. Clark, of Prague. The tenth anniversary of this event was commemorated by special services held at Prague during the first week of June last. The meeting on Monday, June 2, was a conference of the church officers, elders, deacons, deaconesses, and helpers from all parts of Bohemia. Important topics relating to evangelization and church-work were discussed. On Wednesday, June 4, a commemorative sermon was preached by Rev. Mr. Clark, after which one of the helpers was ordained and the Lord's Supper celebrated. On Thursday the history of the work, from the beginning, in 1872, to the present time, was reviewed, and in the afternoon a "love feast" was held, with many short addresses. The chapels at Weinberg and at Prague were handsomely decorated with evergreen. As an illustration of the way in which the authorities watch all their movements, Mr. Clark mentions the fact that in less than one hour after the load of evergreens had arrived at the Weinberg chapel, messengers came from the government with the questions: "What does this mean? What are you going to do?" Among the pleasant incidents of the occasion was a presentation to the missionary and his wife of a number of illustrated books relating to Bohemian history, and also a collection of the photographs of forty representatives of the churches. In a brief review of the ten years since the church was organized, Mr. Clark says:—

"Rev. E. A. Adams, now in charge of Bohemian work in Chicago, was with us then in the field, and Rev. Henry A. Schauffler, superintendent of Slavic work in America, was laboring in Brünn, Moravia. The first contribution of this mission to work in America was these two able men, so indispensable in their respective fields of labor. Mr. Schauffler returned to America in 1881, and Mr. Adams in 1882. In the last five years God has permitted this mission to contribute six men as preachers to the Bohemian population in America. During the same time the work here has furnished four women for mission service among their sisters in America.

"The mission to Austria, in the face of unceasing opposition, and with the necessity of training up its native force of helpers, has enjoyed God's special protection and blessing. To-day the American Board has in Bohemia five churches, twenty-seven out-stations, and, including the children, nearly four hundred members.

"During this decade important books and tracts have been published. Our undenominational monthly paper, now seven years old, has over two thousand subscribers. In the circulation of Christian literature, largely by sale, the following is the cheering total for the ten years: Bibles, 4,732; New Testaments, 38,230; Gospel portions, 31,953; other books, 34,641; tracts, hymns, and papers, 713,498. It must be borne in mind that a colporter here is not allowed to sell; he may simply take orders for the bookstore.

"A 'Rescue and Reform Home' for the fallen has been established. A

Young Men's Christian Association has secured legal recognition, and although greatly needing a house of its own, is doing excellent work. The society has seventy members, and has the legal right to establish branches in any place in Bohemia where we have ten members."

The record which is thus given is certainly most cheering. A light has been kindled in Bohemia which, we are persuaded, the winds of persecution cannot extinguish, and we may look forward with high hopes to what will be witnessed at the close of another decade. The representatives of these Bohemian churches, in their commemorative assembly, addressed a letter to the Prudential Committee of the Board, signed with their own names. It is here given in a translation made by Rev. Mr. Clark.

To the honored Committee of the American Missionary Society for Foreign Missions in Boston:—

DEAR FATHERS AND BRETHREN,— Considering to-day the divine blessings which God has granted to our church in these ten years, 1880-90, we are filled with gratitude also to you. God certainly called you to send heralds of the gospel to our Bohemian fatherland; and with thanksgiving to God we acknowledge that your work in the Lord has not been in vain. May the Lord Jesus, who, through you, has sought lost sheep in our nation, be praised and glorified! In the name of our five churches we extend to you our deepest gratitude and love.

The Lord bless you! We entreat you to love our nation and not to discontinue your efforts for the Lord's kingdom in our land. We thank you for all your love; we thank you for all the workers you have sent to us, especially for our beloved brother Clark. Brethren, pray for us!

With warmest love we remain, in behalf of our churches,
Your grateful servants.

[SIGNED BY SIXTEEN REPRESENTATIVES.]

REV. EDWARD T. DOANE, OF MICRONESIA.

THIS most honored missionary ended his earthly service at Honolulu, May 15, at the house of Rev. Dr. Hyde, to which he was taken from the *Morning Star*, when this vessel brought him from Ponape. He had been sick for more than three months, and his return to the United States was manifestly necessary. Rev. Dr. Hyde writes thus of his arrival:—

"When Mr. Doane was brought ashore from the *Star*, and put in a comfortable bed with pleasant surroundings, he seemed to take a new zest in life. The sound of the horses' feet, as they trotted past the house, was music to his ears. The brilliant color of the Bourgainvillia vine was a delight to his eye, and he wanted a spray laid on the counterpane. The lamp of life flickered brightly. He was so thankful and friendly and genial, he seemed like himself once more, and the weariness seemed to pass away from his wan and sunken features. But it was only for a few days. The disease had too strong a hold of him, and after

this brief rally he looked, as he felt, so tired that it was evident the end was drawing near. Saturday evening of the second week after his arrival he saw that the last change was coming, and Thursday morning he quietly breathed his last. In the utterances of his moments of delirium, as well as in the opportunities he had for conversation with the friends who had come in to see him or kept watch by his bedside, his mind reverted most frequently to the work on Ponape, his helpers and the people there. Everything that affection and skill could suggest and provide was most generously accorded for his comfort. He was devoutly grateful for it all, seeing divine goodness providing for him, and speaking briefly

but frequently in his kindly, hopeful way, to every one as he had opportunity, in words of Christian faith and love."



E. T. DOANE.

Mr. Doane was born at Tompkinsville, on Staten Island, May 30, 1820. He made a confession of Christ at Niles, Michigan, in 1839; graduated at Illinois College, Jacksonville, in 1848, and Union Theological Seminary in 1852, and was ordained at New York, February 26, 1854. He embarked from Boston June 4, 1854, and arrived at Ponape February 6, 1855. Two years later he was transferred to the island of Ebon for the purpose of working among the Marshall Islanders. The health of his wife (Miss Sarah W. Wilbur, whom he married May 13, 1854) becoming seriously impaired on Ebon, it was necessary that she should be sent to the

Hawaiian Islands, where she died February 16, 1862, before her husband could reach her. Mr. Doane subsequently married Miss Clara H. Strong, April 13, 1865, and after further service on Ponape the health of Mrs. Doane made it necessary for them to be transferred to the Japan Mission, where she might be with relatives. Subsequently, however, Mr. Doane was re-transferred to Micronesia, reaching Ponape in 1879, where he has ever since labored with untiring devotion. Day and night has he toiled, often rising at midnight and entering his canoe that he might be taken to some distant portion of the island to care for his children in the faith. He knew the weaknesses of those for whom he was toiling, but with unflagging courage he labored on. He might well have used the language of Paul: "We were gentle among you, even as a nurse cherisheth her children." The coming of the Spaniards to Ponape was a great grief to him, and sometimes the cloud which overspread his work seemed very dark. But his trust in God and in the power of the gospel was always triumphant, and even to the last he wrote in great hopefulness concerning the "blessed days" on Ponape.

In 1887, on the occupation of the Caroline Islands by the Spanish forces, Mr. Doane was seized by the Spanish government and sent as a prisoner to the

Philippine Islands. It was a strange and unwarranted procedure, for which the Spanish governor paid the penalty in the loss of his life at the hands of the natives, who had no one to restrain them. Mr. Doane bore himself meekly and yet so vigorously through all this transaction that the Spanish government returned him with apologies, and his influence throughout the islands was increased by what had transpired. Yet the affair caused him a vast amount of anxiety, and doubtless did much to undermine his health. But he stayed at his post to the last, and when others saw the need of his leaving his work the necessity was not apparent to him, and he had hardly laid down his armor before he was called to take his crown.

Mr. Bingham, of Honolulu, thus writes of his last hours : —

“He fell asleep in Jesus on the morning of May 15. His end was peace. The evening before I was sitting by his bedside when Dr. Lowell Smith came in to call upon him, and the dying brother, too weak to utter many words, said, ‘Brother Smith, I am trusting in Jesus.’ Those of us who sat by him could not doubt that this trust was most real, and that he was soon to be received into those mansions where Jesus is. He had fought a good fight, had finished his course, had kept the faith, and was going to receive the crown of righteousness laid up for him.”

The only survivor of the early company of missionaries on Ponape, save Mr. Bingham, is Rev. Dr. Luther H. Gulick, who has of late years been connected with the Bible work both in Japan and in China. He writes these touching words concerning his early associate, whom he welcomed on his arrival at Ponape :

“The death of Mr. Doane makes this world very lonely for me, for I was hoping soon to see him. Mr. Doane was one of the choice spirits of the missionary world. He became increasingly genial and admirable as the years passed. I was on Ponape when he first arrived there in 1855, and soon learned to love and admire him. He was disinterestedly attached to the missionary work, and his hopefulness was very marked. His many domestic afflictions only served to make him the more spiritual and hopeful. He was in many respects a model missionary — cheerful, manly, and sensible. The heavenly world will be all the more attractive now that he has entered it. Would that many might be raised up to follow in his footsteps !”

THE MISSIONARY CONFERENCE AT SHANGHAI.*

BY REV. CHARLES HARTWELL, OF FOOCHOW.

THIS Conference of missionaries in China, held at Shanghai, beginning May 6 and ending May 22, was probably the largest gathering of foreign missionaries that was ever held. The list of members as printed contained four hundred and thirty-one names, and several more arrived after the list was printed. Of this number a little over twenty were from other lands, but over four hundred members, male and female, were missionaries in China, including as such the various agents and colporters of the Bible societies.

The Conference began with a prayer-meeting at five P.M. on Tuesday, the sixth of May, led by Dr. Happer, of Canton, the senior missionary in China, who arrived in this country in 1844. On Wednesday forenoon, after a prayer-meeting led by Dr. Blodget, of Peking, the Rev. J. Hudson Taylor preached an inspiring sermon, admirably adapted to the occasion. In the afternoon the conference was formally organized by the choice of the Rev. J. L. Nevius, D.D., of Chefoo, and the Rev. David Hill, of Wuchang, as chairmen, and six secretaries were elected. Dr. Y. J. Allen, of Shanghai, then read the first paper of the Conference on "The Changed Aspect of China." Of the various papers presented to the Conference it may be said that they were carefully prepared and were for the most part satisfactory. As they had been printed and were in the hands of most of the members, the discussions which followed were all the more valuable.

Several interesting general meetings were held in the evenings during which the Conference sat. On one of these evenings addresses were made by Dr. W. Wright, editorial secretary of the British and Foreign Bible Society, in reference to the Society's Bible work, and by Mr. L. D. Wishard, college secretary of the Young Men's Christian Association, United States of America, on the missionary movement among students in America. On another evening, after the reading of a paper, prepared by Venerable Archdeacon Moule, on "The Relation of Christian Missions to the Foreign Residents," Professor Thwing, of Brooklyn, N. Y., and Dr. William Ashmore, of Swatow, gave interesting addresses. On a third evening, Rev. A. H. Smith gave an interesting address on "The Relation of Christianity to Universal Progress." On still another evening, after hearing brief salutations from various churches and foreign bodies, among them those of the National Congregational Council of the United States, Miss Jessie Ackerman, the "second round-the-world missionary," of the Woman's Christian Temperance Union of the United States, gave, by invitation of the Conference, a fine address on the history and work of the Woman's Christian Temperance Union in America. And in this connection it may be added that ladies generally had full recognition of their rights to speak and vote as members of the Conference. On the day allotted to women's work all the papers were presented by ladies, and on other days they occasionally spoke.

Among the subjects eliciting special interest in their discussion were Bible distribution, the translating and annotating of the Scriptures, the opium question, the relation of Christian missions to the Chinese government, appeals for new workers, and ancestral worship. The interest in the last named, however, was only incidental, being mainly occasioned by the peculiar position taken in one of the papers on the subject. Still the subject is an important one, as ancestral worship is the form of idolatry most dear to the Chinese, and is externally the greatest hindrance to their acceptance of the gospel.

But some of the best work of the Conference consisted in the arrangements made for revising and retranslating the Scriptures. The plan adopted is to have two versions in the Wenli, or book language, one in the higher and more condensed style, to please the literary class and be the text for commentaries and for use in schools, and the other in simpler but chaste style for general distribution. Also arrangements were made for a new and union version in the

Mandarin colloquial. Executive committees of ten each were chosen by the Conference to secure translators and make all business arrangements for carrying on the work. All the versions are to be based on the original texts underlying the renderings of the Revised English Bible, with discretionary power on the part of the translators to adopt any variation in conformity with the text of the Authorized Version. To secure uniformity of rendering in the three versions, the several companies of translators are unitedly to agree on the text and rendering to be adopted by all. If the plan is carefully carried out we hope that the divisions that have existed for about forty years over the versions of the Scriptures may be removed and the Bible be given to this people in even better forms than have hitherto existed. The subject also of printing the versions in the various colloquial or vernacular languages with Roman letters was fully considered in the Conference.

The medical missionaries in China also had a medical conference of three days, on the twenty-first to the twenty-third of May, which meetings were said to have been of great interest. The statement was made that there are now one hundred and one medical missionaries in China, of whom thirty-four are ladies.

The last prayer and conference meeting of great interest on Thursday evening, the twenty-second of May, was a fitting close to a series of most harmonious and spiritual meetings, which we can but hope will give a new impulse to the missionary work in general.

THE APPEALS FROM CHINA.

FOUR separate appeals come from the Christian missionaries recently assembled at the Conference at Shanghai, calling for help in the mighty effort to give the gospel to the Chinese. They are addressed to Protestant Christians of all lands. One of these is from the missionary women, 204 in number, who were present at the Conference, pleading with their sisters throughout the world to come at once to their help. They say that there is a vast work for women in connection with schools, for the sick and suffering in hospitals and homes, in Christian families and heathen families, and they ask for immediate reinforcements. There is also an appeal for unordained men to work as evangelists, physicians, and teachers. And yet a third appeal comes for ordained missionaries, as many hundreds of well-qualified ministers as can possibly be secured. The recommendation is that these men be sent under the regularly constituted missionary societies of the various denominations, and the churches are urged to increase their contributions for the support of these men. And, as if these several importunities were not enough, the burdened hearts of our brethren and sisters in China, who look upon the vast empire as a most hopeful field for the preaching of the gospel, lead them to unite in sending out a general appeal, calling for a thousand men to be sent within five years.

This call is almost startling in its peremptoriness. There are some who may call the suggestion preposterous. But why so? This surely is not too many missionaries for China. It is less than one for 300,000 of her population. Is it too many for the Church of Christ to send for the conquest of this vast region?

If it seems so to any one it is because he has not risen to the apprehension either of Christ's claims or of the Church's power. America alone could furnish a thousand men for China within five years, and be vastly better for it. We present this appeal from China in the belief that it is a reasonable call, that it is easily within the power of the Christian Church to respond, and in the hope that the cry may be heard and heeded. It is signed by the chairmen and the permanent committee, in behalf of the Conference :—

AN APPEAL TO ALL PROTESTANT CHURCHES OF CHRISTIAN LANDS.

DEAR BRETHREN IN CHRIST, — We, the General Conference of Protestant Missionaries in China, having just made a special appeal to you for a largely increased force of ordained missionaries to preach the gospel throughout the length and breadth of this great land, to plant churches, to educate native ministers and helpers, to create a Christian literature, and in general to engage in and direct the supreme work of Christian evangelization ; and,

Having also just made a special appeal to you for a largely increased force of unordained men, evangelists, teachers, and physicians, to travel far and wide, distributing books, and preaching to the masses, to lend a strong, helping hand in the great work of Christian education, and to exhibit to China the benevolent side of Christianity in the work of healing the sick :

Therefore, we do now appeal to you, the Protestant churches of Christian lands, to send to China in response to these calls ONE THOUSAND MEN WITHIN FIVE YEARS FROM THIS TIME.

We make this appeal in behalf of three hundred millions of unevangelized heathen ; we make it with all the earnestness of our whole hearts, as men overwhelmed with the magnitude and responsibility of the work before us ; we make it with unwavering faith in the power of a risen Saviour to call men into his vineyard, and to open the hearts of those who are his stewards to send out and support them, and we shall not cease to cry mightily to him that he will do this thing, and that our eyes may see it.

THE INTERNATIONAL MISSIONARY UNION.

BY MISS LAURA B. CHAMBERLIN, OF SIVAS, TURKEY.

THE seventh annual session of this Union was held at Clifton Springs, New York, June 11-18.

The object of this meeting was to gather missionaries of every evangelical denomination from all parts of the world in one great family gathering. These missionaries, recognizing one heavenly Father and one Lord and Saviour, united as one family in praising and glorifying God for what he had done in the past fourscore years for the redemption of the world to himself. The recounting of his goodness in the past, in his special providences, in his guidance to and in fields of labor, in the opening of nation after nation to the gospel, and in the preparation of new agencies for the advancement of his kingdom, must strengthen

the hands and hearts of God's children for more earnest work in days to come. All our great missionary societies review their work and make known the results at their several annual meetings. But every denomination has its limits; no one of them has to do with all foreign nationalities, while in this meeting individual missionaries representing all denominations unite as laborers for the coming of the kingdom of our Lord. Thus with one accord in one place this Union, composed of members from every clime, united in considering methods of work for the world.

During the first six years of this Union it had gathered 178 members, every year having increased the membership of those in active service. Last year forty-six missionaries and ex-missionaries were present at the assembly. This year's roll included sixty-seven missionaries, one half of whom were ladies. Those engaged in active service of course change from year to year, and every missionary at his post of duty will look forward to the time when he can come to this family gathering.

The devotional hour, from nine to ten each morning, was the most precious service of the Union. The subjects of these meetings and the respective leaders were: "The place of prayer in missions," Rev. W. P. Sprague, of China; "Revivals in missions," Dr. Herrick, of Turkey; on Sabbath morning, a "consecration service," Rev. J. L. Phillips, of India; "The relation of the world to missions," Dr. Cushing, of Wheeling, W. Va.; "Providential directions," Rev. M. L. Taft, of China. Two sessions of two hours each, morning and afternoon, were given to the reading of special papers and the discussion of methods of missionary work. Of these papers we would note that by Dr. Herrick, of Turkey, on "The Church of God in the land of its origin," a paper which, it is to be hoped, will appear in print for the benefit of those who were not present. The paper of Rev. Dr. S. L. Baldwin, of China, on "Taoism," interested every one. Dr. Kellogg made evident by illustrations from his own experience the importance of sending men of natural ability and good education to the foreign field. Dr. J. L. Phillips's graphic account of his work as a medical missionary will never be forgotten. Rev. M. L. Taft's paper on "Education in China" and Professor Wyckoff's on "Education in Japan" were of great value. To many missionaries the most interesting feature of the Union was the accounts of work among the "Black-fellows" of Australia, the Alaska Indians, the Moravians, and in Guatemala, Mexico, Chili, etc. Two afternoon sessions were devoted to woman's work, as reported in *Life and Light*.

The evening sessions of the Union were given to the public. The "students' movement" was presented by Mr. Moorhead, of Rochester. He came before the Union in such a spirit that he won the hearts of all who heard him. The presence of Rev. Dr. William Dean, for fifty years in Burma; of Dr. S. R. and Mrs. House, so long in Siam; of Rev. J. E. Chandler, of India, and others who have spent long years in service and are yet so full of zeal and love for their Master, was an inspiration to every one who saw their faces.

To come to Clifton Springs was a home-coming to many missionaries, who have in years past gained rest and healing for body and spirit in this Sanitarium. It is a source of pleasure and of courage to every missionary to see with his own

eyes something of the good work which Dr. Henry Foster has wrought, through the blessing of God, for the bodies and souls of his fellowmen. He gave himself and all that he had to the Lord, and everything that he does seems to prosper. From the first evening, when Dr. McCarty, of the Methodist church, gave a hearty fraternal greeting to the Union, so pleasantly responded to by Dr. Herrick, to the farewell meeting, when Dr. Foster earnestly expressed the desire that the result of this meeting should be more united prayer, the meetings were uplifting, and the missionaries went away knowing that they and their work would not be forgotten at the throne of grace by the faithful workers they left at Clifton Springs. The next meeting of the Union will be in Wheeling, W. Va., June 10, 1891. Shall not the last decade of the nineteenth century be that era in missions for which all God's children have been waiting, working, and praying for the past eighty years?

Letters from the Missions.

West Central African Mission.

THE DISTURBANCES AT BIHE. — DEATH OF SILVA PORTO.

OUR last number contained the telegraphic report of the suicide of Señor Silva Porto, of Belmont, Bihé. This event occurred April 1. The mail which left Bihé April 15 arrived in Boston June 23, and we have detailed accounts of the events which have transpired. It is a matter for profound gratitude that, while the disturbances have been serious, the king of Bihé stood steadfastly by our missionaries, and when the mail left, the mission work was progressing in a quiet way. It seems that the king of Bihé and his people had been greatly annoyed by the coming from the coast of two Portuguese captains with about forty black soldiers, and the rumor prevailed that they were intending to build a fort and take possession of the country. From a letter of Mrs. Sanders, dated Kamondongo, Bihé, April 15, we get a full report of the progress of events.

“About three weeks ago, one of our young men who lives at the head village, came back from a visit there. He said the chief was going to send a letter to the Portuguese captains the next day ordering them to leave the country, or he would come and ‘help them.’ That was Friday. On Saturday the letter was sent. We

were very anxious to hear the result, but did not at all anticipate what it would be. About nine o'clock Monday morning one of Porto's slaves came over with a letter, in which he asked my husband to see that a mulatto woman at his place got to the coast all right, *when they were all dead*. We could not at all make out what it meant till Mr. Sanders questioned the slave. He said Porto had tried to kill himself and was almost dead.

“Mr. Sanders jumped onto his mule and rode over there (about fifteen miles). He found the old man alive and able to talk, but he died the next morning. It seems that when the letter came to the captains from the chief they sent back a rather impudent refusal, and rather dared the chief to try to put them out. Porto rushed up to the *ombala* with a present, which was always his way of procuring peace; but this time he did not meet with success. The chief said that Porto had committed no crime, but the captains and soldiers must leave the country. Porto's present was not accepted.

“The poor old man went home perfectly desperate. He was exceedingly cowardly, and expected that they would all be murdered without mercy. That was Sunday. That night he dressed himself in his best, piled up fourteen small kegs of powder in the little house he had used since his premises were

burned, and about four in the morning wrapped himself in a Portuguese flag, touched a match to the powder and knew no more till he found himself in bed. The captains heard the sound of the explosion, and ran to the place to find the house in flames and Porto badly burned. We did not hear that he was dead early enough for my husband to go to the funeral, and I presume it was just as well that it was so. The chief said he would mourn for Porto three days and then go into camp.

“Of course we heard all kinds of stories. Those who were friendly to us here at the village kept us informed. One night one of the men came after dark and told us that some of the headmen wanted us plundered first; that it was reported that we had communication with the captains by night; that men on horseback had been seen coming here with letters at night and carrying away kegs of powder. Cinyuna, one of our most faithful young men, said he had been told the same thing, and he had told them all that he slept by the gate and kept the key and no one could come in without his knowing it. One morning Miss Bell was in school with some little children from the village, whom she is trying to gather in, when some one came and called them out, and they all started on the run for the village. We were very suspicious and she came right over to tell us. She had hardly arrived when the boys came in from work. They said they were urged on all sides to leave, as the chief was coming that afternoon to plunder us. Finally their relatives had ordered them to carry all their belongings to the village. They replied, ‘We will take our things to the village, but *we* will go where the whites go.’ Cinyuna, the oldest, steadiest boy in the place, said the chief was surely coming. There were men, from all the villages within six or eight miles, skulking around in the woods to rush in and have a share in the spoils. We felt badly about the goods of Mr. and Mrs. Fay, especially as they were not here to look after them. We all put on what clothes we thought

would be most serviceable, put some pins, needles, thread, comb and brushes, in our pockets, ate our dinner and waited. Mr. Sanders had the cattle driven in and shut up, for we have quite a herd now. He had also locked up the mule, the horse and colt of Mr. Fay, the pigs (English breed), and English chickens.”

FRIENDLINESS OF THE KING.

“You may imagine we could not settle down to any regular work. About three o'clock the herd-boy came back (he lives about two miles away) and said the old man of their village said he was a fool to run away from his work. ‘The chief was Sandele’s (Mr. Sanders’s) friend,’ etc. Then we breathed more freely. About fifteen minutes later a messenger came from one of the headmen of the country about four miles away, who has always been friendly to us, saying that, though he had heard we were to be plundered, ‘We should lay our hearts to our feet, as the chief had distinctly said, “Sandele was not to be touched.”’ Then we unloaded our pockets, took off some extra clothes, and were more comfortable. Twice since then our boys have been warned to leave, as we were surely to be plundered. And once all the small boys went to the village to sleep, as their friends came over in the evening and insisted on it that we were to be plundered the next morning. That night Miss Bell set her alarm to go off at three o'clock in the morning. Then she planned to get up and keep watch of the cattle-pen in case they begun there, while we would keep an eye on the mule, horses, pigs, etc.

“About twelve o'clock at night the boys came to tell us we need not be worried. They had been to the village and traced the story to its source. It seemed that one of the headmen, Cikongo, and another named Chisamba (the same one who pulled up a fence stick to club Mr. Sanders, in Jamba Yamina’s time) were determined that we should be plundered, while the chief was just as determined that we should not be. Cikongo was sure he would have his way,

and so let word get around that we were to be plundered. We understand that the chief finally told him that if he touched our things he would find out who is chief in this country! However, the word had gone all over the country, and people had come eight or ten miles and camped all around, to have their share. Of course, as the chief had held out, Cikongo knew he could do nothing against us. Now the chief is back in the ombala, and for the time, at least, there is peace. We are anxious to see what the Portuguese will do about it."

FROM CHISAMBA.

At the latest date from this station, April 21, Mr. Lee was alone, it having been deemed best for Mr. Currie, who had been sick with fever, to go to the coast, possibly to take a sea-voyage to Mosamedes. Mr. Lee writes in good cheer, speaking of his attempts to hold services, though as yet not master of the Umbundu language. His larder is nearly empty of articles from the civilized world: no coffee, no salt, some tea four years old and musty, one half-pound of butter, but "an unlimited supply of *musli*." Before he left Chisamba, Mr. Currie wrote of the effect of the disturbances at Bihé upon the chief of Chisamba and of the fidelity of his boys.

"I went into camp on the eighth of April, after arranging with the chief to watch over our interests during my absence. Next morning, while still waiting for a number of carriers, a messenger came from the chief saying that the captain and soldiers had been plundered, and the war party was expected to pass our station, so that it would be best for me to return and wait until the trouble was over. I took his advice, of course, and came back. My boys have since been to hear what further the chief might have to say. He expressed himself pleased that I had returned, saying we would now be together, and if the war passed he would come with his men to stay with us. In the meantime he said it would be well to put our cloth into bales and our goods into boxes,

and then, if advisable, they could readily be moved over to his place for safe-keeping. He also added the touching assurance of his esteem by saying, 'If they attack Ngana, he and I will die together!'

"In view of the excitement of the day and the many rumors that were going about, we thought it best to state the case to our boys, and tell them they might return to their villages if they wished. I accordingly spoke to them last night. They listened to me with profound silence until I had finished, and then with one voice declared they would remain with us, and go with us should we leave. This was quite unexpected, for we had fully made up our minds that several of them would certainly leave. Messengers had already come to call one of them away. But no! they were resolved to remain. Our hearts were deeply touched by this attachment and the confidence they have learned to repose in us."

FROM BAILUNDU.

Mr. and Mrs. Fay had come from Kamondongo to Bailundu, and Mr. Fay went on to the coast to obtain necessary supplies. Mr. Woodside reports that the scheme of Mr. Arnot's party to employ mules in carrying goods from the coast to the interior had proved a failure. There were nine mules belonging to the party, but three of them had died, and it was evident that these animals could not endure the rough journey. Meantime a report comes that the Boers have contracted with the government to build a wagon-road from Benguella to Caconda, and that there is to be a settlement of Boers at Civula.

Work on the church building is progressing, and the disturbances which have taken place at Bihé have produced little effect in Bailundu, save to awaken in the king and all his people a sense of indignation. Mr. Cotton reports that "Our king has written the governor of Bihé that he wants no trouble with the white men. He is the white man's friend." Mr. Cotton and Mr. Woodside

took some provisions to the Portuguese captains who were driven from Bihé and were on their way to the coast. On the road they met King Kwikwi and his followers going to the same place. The king expressed himself as very indignant at the way the king of Bihé was acting, and he desired our brethren to write to the missionaries at Bihé to come down to Bailundu to live. He says the Bihé king must repay the captains for their losses "to the last chicken." These captains speak in a very friendly way of our missionaries at Bihé.

European Turkey Mission.

A CHURCH CONFERENCE.

MR. CLARK, of Samokov, reports the meeting of the Spring Conference of churches (or rather, parts of the same church), held in Mehonia, May 3:—

"It was a profitable season and showed a decided advance in the Christian character, life, and work of the people. The conference drew many Christian hearts from different places closer to one another and to the Master, and they must have received much benefit from the discussions. Pastor Sichanoff has a glorious field, in this Razlog district, in which he is doing good work as pastor of his scattered flock, and those working with him are successful workers. He was chosen chairman and a young man of his church secretary.

"In the newly finished chapel, completed almost wholly by the people themselves at an expense of \$120, were gathered on the Sabbath 265 persons, and on the other two days about 150, who had come from seven places, the farthest away being over thirty miles. Among them was one pastor, one preacher, two colporters, three teachers, and five Bible-women, of whom some also teach. The questions discussed were (1) Who is responsible for the preaching of the gospel, and how can it be done? (2) the enriching of Christians; (3) what are the chief conditions for securing a happy home life? and (4) the education of children. The speakers showed

that they had endeavored to prepare themselves, and their thoughts were of value to their audience."

A CHRISTLESS CHRISTIANITY.

Mr. Bond, of Monastir, writes of a visit paid to a village where a household was engaged in a family festival, and they invited the missionaries to attend the feast:—

"Of course we had to eat too. But we asked a blessing first, which seemed to excite some wonder. But when we told them we did n't drink wine or brandy they were astonished, and I heard the old man telling another: 'They say they never drink, but who knows if they are not lying.' They gave us a table by ourselves, but when all had feasted we began to sing and talk, and at once an interested audience was about us.

"One of the guests was a teacher who had often attended our services in the city, and he heartily seconded all we said. Another was a friend of one of our best church members, and he too approved of everything. We were thankful for these assistants. None of the rest, excepting Mrs. Bond's patient, had ever listened to a gospel talk or a gospel hymn. But they were deeply interested and begged us to stay, as it was sweet to listen. How our hearts ached for them! All Christians in name yet not one of them acquainted with the first principles of Christianity! The priest of the village met us and invited us to his house, but we had no time to spare."

Central Turkey Mission.

ADANA AND OUT-STATIONS.

MR. MEAD reports that on Sabbath day, May 11, fifty-three persons were received into the church at Adana on confession of faith. Ninety were examined, but the committee was specially cautious and decided that a large number should continue on probation for a while. It is expected that many others will be accepted early during the coming autumn. Miss Webb writes of this work of grace

at Adana and of a recent tour among the out-stations as follows:—

“That the revival really reached the heart is proved by the daily lives of many of our girls. Among those ninety who applied for admission to the church were ten girls from our school. Of these six were accepted, the other four being advised to wait a little longer that we might see how they would bear the temptations necessarily involved in leaving school and returning to their homes. It is easy for them to be Christians here, where everything is favorable, but quite a different thing after they return home.

“About two weeks ago we returned from a tour of ten days in which we visited Missis, Osmania, Chaokmerzmen, Engerli, and other places. Reaching Missis Saturday evening, when they were not expecting us, it was pleasant to find the room used for church, school, and preacher’s home, spotlessly clean, and *everything* ready for Sunday, even to the preacher having his shoes freshly blacked. At almost every place we visited a petty persecution by the Armenians is going on all the time. During the tour we found much to encourage us. At Engerli not a woman will attend the Protestant service, though they are glad to be visited in their homes and will listen to the Bible. I spent one afternoon in going from house to house with our Bible-woman. At two places we had short services, at each of which about twenty women were present. At one house a rich Armenian, who learned to read when young, was anxious to buy a Bible. At Chaokmerzmen the church committee all agreed to give a tenth of their income to the Lord.”

Eastern Turkey Mission.

ERZINGAN.—THE CO-OPERATIVE ALLIANCE.

MR. W. N. CHAMBERS reports a serious trouble existing in the church at Erzingan. A small dissentient portion of the members of the church have insisted upon dividing the church property, thus compelling a resort to the courts. Not-

withstanding the trouble, eighteen persons have applied for church membership, and their interest in spiritual things is most encouraging. At the annual meeting of the Coöperative Alliance, held on the first of May, delegates were present from various portions of the field: from Kars, Erivan, and Shushi, across the Russian border. The brethren from Russia desire to be regarded as part of the Erzroom station, and presented a strong plea for aid. Mr. Chambers writes:—

“The reports from the different out-stations both in Turkey and Russia were very encouraging on the whole. There was a deep feeling prevailing, indicating, if not strong revival, at least deep thought. The question of the work in Passin (Toderen and Komaksor villages) was considered, and notwithstanding a special plea from a few young men that threatened abandonment might not be carried out, it was recommended to withdraw from the place for at least a year.

“Immediately after the meeting I visited the place to arrange for executing the plan. But I found matters so changed that I could not do so. There was a deep feeling manifest amongst the young men, and they had arranged for daily prayer-meetings. Several of them who had not even attended chapel for a long time were taking part in the meetings. They met together by themselves and without my knowledge prepared and signed a paper as follows: ‘We, the undersigned, pledge ourselves in the following words: “I will walk in the strength of the Lord Jehovah.”’ One added to his signature the following: ‘I have already vowed myself to the Lord. I here renew the vow, to be kept till death. May the Lord help me!’ They sent me the paper and acquiesced in the thought that we could not take back our decision at once, and that they should be on probation for a time. They pleaded, ‘Do not cast us off now, but give us your sympathy and advice; leave the question of assistance in abeyance and in that way give us an opportunity to show our sincerity.’ So the affair stands; and I returned realizing that the-

word of the Lord would not return void. Todoveren may yet be revived. One young man, son of a Protestant but a prodigal, was engaged in drawing stones from the mountain. He could bring two loads a day, one before and one after noon. Finding that he could not get back in the afternoon in time for prayer-meeting, he turned his oxen out to pasture and lost his half-day and load of stones in order to gain the good of the meeting."

A SPIRITUAL QUICKENING IN EUPHRATES COLLEGE.

President Wheeler reports, May 26, that in numbers the college has never been so prosperous as now. In the different grades there are 295 male pupils and 320 female pupils. Among these students there has been a quiet religious interest. Miss Emily Wheeler reports:

"On the sixteenth day of March several of our girls began to seek the Lord in an especial manner, and before the term closed for the spring vacation, twenty-seven or twenty-eight were rejoicing in a new-found hope, and most of them are active this term in seeking for a blessing for others. The work has been very quiet and correspondingly deep. This term several are seeking rest, but as yet have not found it. Many Christians are longing for and praying for a deeper experience, an intimate friendship with Christ. One had come out into a wide place and it's very sweet to see her faith, love, and joy. Several girls who were noted for carelessness and other disagreeable qualities are wonderfully changed."

Madura Mission.

NATIVE INDECISION.

MR. JONES, of Madura, reports unusual prevalence of sickness among the native laborers and the loss of many by death. Scores of the church members, including three pastors and a number of catechists and teachers, have been taken away. Notwithstanding these afflictions the work has been carried forward with much hopefulness. Writing early in May, Mr. Jones says:—

"Our catechists have just been on the itineracy and report a great deal of interest in the truth among the villagers. Would that it worked so mightily among them as to lead them entirely to Christ for salvation! There are so many people all around us who are on the very threshold of a confession of Christ, who are 'almost persuaded,' and yet who are willing to stay in that state year in and year out, and pride themselves even upon their indecision, that it is at times very discouraging. The capacity of a native to be convinced of the truth is boundless; but the remoteness between that state and conviction or conversion is extraordinary. I often wonder whether any other people on earth could, with such equanimity as the Hindus, seriously and sincerely affirm that Christianity is the true religion and that it will ultimately prevail, and yet at the same moment manifest such devotion to their old religion. I have unbounded faith in the ultimate and not remote Christianizing of this whole people, but it must be accompanied, if not preceded, by a great transformation in the mental fabric and moral attitude of the people towards truth in general and in their relationship to the same."

A PAGAN FESTIVAL.

The great Hindu festival of Madura was held during the first week of May and furnished an opportunity, which was well improved, for preaching the gospel to the multitudes. Under date of May 7, Mr. Jones writes:—

"The festival proper has closed to-day, after seven days of much noise and merry-making. Some 150,000 people have crowded from the villages into the city, of whom perhaps one per cent. may possibly have been led by devout feelings; the others certainly came for trade and pleasure—pleasure of the coarse and vile kind which is so congenial to the mass of the people. They have indulged themselves to their hearts' content, and are now seen leaving in crowds, the sadder, poorer, and worse, if not wiser, men.

"To preach the unsearchable riches of

Christ to this crowd has been the happy work of some forty of us during this week. Separated into seven parties, we took our position in so many places in the city and for from five to six hours daily we have boldly and gladly called their minds from the vanities, obscenities, and errors of their own life and religion to the blessed joys and glorious possibilities of a life hid with Christ in God. The heat at this season of the year is to Europeans intolerable, and the natives feel it much. Our force was reduced considerably below what I expected, owing to the prevalence of influenza; and two of our party came down with it during the week. Out of this immense gathering we brought together some 22,000 people in different places and preached Christ and him crucified to them. Many of these had never heard the gospel before and wondered what this new way meant.

“As. compared with former years our audiences were very thoughtful, respectful, and attentive. Very few caviled or raised foolish or annoying questions, and even those were generally quieted by the audience. A few young men of the baser sort, stimulated by a few Hindu preachers who were sent here for the occasion by the Hindu Tract Society, hurled blasphemous and abusive remarks at us and our religion, but on no occasion made a stand against us as formerly. They had printed in Madura some 27,000 copies of a scurrilous little song against Christ and the Bible, and scattered this broadcast. But we are more than willing to have it go with the nearly five thousand fly-leaves which we distributed as typical, respectively, of the religions which they represent. The promiscuous character of some of our audiences was instructive and even amusing. In one place I saw in the audience a man with a door-frame on his head; a group of ignorant villagers just on their way to the festival, one having on his head a load of rice, another pots and cooking utensils, another firewood, another half a sheep; close by a turbaned and trowsered Moham-medan, and next to him a sulky Brahman; and in the front a few students and a num-

ber of the ever-present boys dressed only in the popular juvenile uniform of a waist-cord!”

PREACHING TO THE CROWD.

“Our men did excellent work, and did it hopefully and cheerfully. I know by experience that it is no easy matter, so far as physical and nervous exhaustion are concerned, to take one’s stand on the roadside and address the surging and ever-changing crowd in such a way as to rivet their attention and challenge their assent and, if possible, move their heart. The preacher must be hardened against the smile of contempt which he will soon learn to recognize in many of his audience; he must be prepared to convert the caviler’s question into a new text for further remarks; he must be quick to change his tone, and even his remarks, as he sees his audience quickly change its personnel before him. He must ever watch the slightest indication which may help him to impress the truth upon his audience; he must, above all, keep cool, patient, and polite under the abuse and blasphemy which he and his Lord must undergo occasionally in such audiences; and he must nerve himself against a stone which in the dark may be hurled at him. To him who can stand all this the work of street preaching is a privilege and an inspiration.

“Some of our preachers on the occasion were eloquent and devoted men. A few have engaged in the work nearly forty years; and it was a pleasure to hear them at the close of this festival express their thanks for the great change which has come over the people in respect to their attitude towards Christianity.

“Many of our Christian children helped us in this work by their songs and by selling books and distributing fly-leaves. The women also united in prayer to God that he would bless the work. He has answered and will, I am confident, continue to answer their prayers. In no work do a comforting faith and a cheering hope support me more fully than in this of going out into the byways and hedges and compelling the people to come in. It

is the Lord's work in a very peculiar and precious sense. It is not a work which is very fruitful in immediate conversions in India; but it is a glorious part of that complex and grand work which the church of God is doing in this land and which will ultimately bring all India to the feet of Christ our Lord."

North China Mission.

THE HSIEN HSIEN DISTRICT.

MR. KINGMAN writes from Tientsin, May 19:—

"I have just returned with Mrs. Kingman from a short visit to several villages in the Hsien Hsien district, where the Tientsin station has for the present its only country work. In every place there was distinct evidence of growth since Mr. Stanley's last visit, six months previous. In one village, Ta Wang Tswang, there is an old church of some thirty members. For two years past they have held no Sabbath services and appeared to have given up all attempt at Sunday observance. At our last visit, owing to ill-feeling against the native helper who accompanied us, they received us coldly, and it seemed only too probable that this church, like so many others in similar circumstances, would waste away and disappear. This year, however, they received us warmly, differences were put aside, and they promised to make a united effort to raise money sufficient for the building of a house of worship and a place where the foreign pastor and wife might be received and entertained each year. Should this be done all the lost ground might be regained, and the village made a centre for work in all this region.

"A wretched region it is, in one respect, being devastated each year by floods. Every two or three years the water is from ten to twenty feet deep over hundreds of square miles. At such times the villages are but tiny islands, and when the wind blows fiercely the surf roars like a sea against the wretched mud-built huts, till many of them are swept away.

The former church building at Ta Wang Tswang was swallowed up by such a flood.

"At another village, three miles away, the native helper had gathered a school of fourteen young boys, many of them quick, intelligent, pleasing in manner, and well taught in the catechism and Bible primer. A most hopeful feature this! It was impossible to look into their faces without the strong hope that some of them would yet be trained and educated pastors among their own people. This is our hope: that the brightest of such boys in the country may be sent for further instruction to Tientsin, and finally to the college at Tung-cho. There was a third village where the condition of the work was promising—Chao Chia An, where they pledged themselves to raise some forty dollars gold for erecting a place of public worship. We hope that the building may be put up this year, and furnished too, for not more than sixty dollars."

WORK AMONG WOMEN.

"But the chief interest of the present tour was among the women, with whom Mrs. Kingman spent a number of hours each day, explaining to them such simple truths as they could partly comprehend. I have never before in China seen such interest in listening to the truth; an interest great enough with many of them to swallow up their natural curiosity and make them intent, for an hour or two hours at a time, only in hearing and eagerly questioning about the good news. It was touching to hear them plead with her to stay with them. Some of them clung to her like children: waited quietly outside for her when she went to her room for rest, and grasped her hand or dress again as soon as she reappeared. There were several cases of special interest. At Chao Chia An was an old, white-haired woman of seventy years, the mother of the man Chang baptized last year. For years she had been persuaded that there was a better doctrine than any of them knew. She sent out her son to search for it. He found it at Peking,— 'the good news,'— accepted it, and was baptized last year, a

man of fifty years. But his mother was now old and deaf and stupid, and he did not make her understand it very well, though he taught her a little prayer which she used continually. As soon as she saw Mrs. Kingman she poured out all her heart. She had been hoping that a lady missionary might come before she died and tell her of the doctrine so simply that she could understand. For years she had been longing and searching for it, and now it had come she feared that she was too old to learn and would die without knowing what it was. She listened eagerly to the very simple and oft-repeated sentences in which my wife explained the truth about Jesus. And when she understood, as she did understand at last, her joy was curiously mingled with her anxiety to tell others, her friends, how at last she had found the way. But she begged my wife pathetically to tell Jesus that she was very old and very stupid and that she feared she could not learn to read. The next day she was baptized. It was in the same household that one poor woman came to our room late at night, after all the others had gone to bed, and kneeling down before my wife, her forehead almost on the floor, begged that she would save the whole family by prayer. It was not easy to explain to her the truth that lay behind her error. The need of work for women cries almost more clamorously for workers than does that for men. Almost every station is calling earnestly for lady workers to take up work already waiting. Each year brings disappointment. Are they not coming?"

QUICKENING AT PAO-TING-FU.

Mr. Fraser, under physicians' orders, has been compelled to go to Japan for a brief period of rest. Before leaving he sent the following cheering message from Pao-ting-fu:—

"Just now we are rejoicing in an abundant manifestation of the divine favor in our work in Pao-ting-fu. Since New Year's some thirty have been received into church fellowship. But this is not all. There is a widening and deepening of the

spiritual life in individuals. It fills me with wonder when I think that a few years ago these brethren were in darkness and knew not the truth, and now day and night they are seeking to advance this cause and kingdom as only a true servant can. Besides this, a strong spirit of self-support is growing among us. Were I asked to give a reason for my hope for this station, I would answer with these three facts: (1) many are being led into the truth; (2) a purer type of Christian life is being manifested; (3) and a willingness to give of their means to advance the work. Surely, 'by their fruits ye shall know them.'"

AN EARNEST INQUIRER.

Mr. Stanley writes of the good work done by the station class at Tientsin. They have been studying the life of Christ. Of one member of the class he says:—

"He had been an inquirer for some three years before his reception into the church last fall. He has had rather a peculiar history and experience. His grandfather, before his death, told the young man that when a tree in their yard attained to a certain size he was to go to Peking in search of his grandfather, who would appear to him there. He and the grandson were very religiously inclined. The son was not, and had no sympathy with this project. However, at the set time Mr. Chang went to Peking, an entire stranger, and began his search. One day in passing along the street, he saw the characters, 'Ye-su T'ang (Jesus hall)' on our chapel, and the sound of the first character being the same as that for grandfather (Ye = the *e* as *a* in hate), he thought this must be the place where he was to be met and instructed by his grandfather. Since then he has been an earnest reader of the New Testament, much to the neglect of his business matters. As a result he has become involved and I have had to impress on him that 'diligence in business' is a part of Christianity, to the extent at least of paying his debts and providing for his own. Perhaps the strangest part of it all is that his wife and children have

sympathized with him, and have been willing to follow him in the course he thought was right, instead of turning against him and casting him out as crazy. The opening in his village is encouraging, and since his return home from the winter's study I hear that a number of people in the vicinity are anxious for instruction. I hope soon to visit our Hsien Hsien work, of which this is a part. The helper, Mr. Chiang, whom I stationed there last summer, has started a night-school in his village which has an attendance of fourteen."

Shansi Mission.

FOREIGNERS FEARED, YET FAVORED.

MR. THOMPSON, of Fen-chow-fu, sends a cheering report:—

"The work is growing more and more interesting as the months go by. The Sunday audiences are large and increasing, and all who come pay close attention to the preaching. We have introduced a baby-organ, which is proving to be exceedingly helpful. Mrs. Davis plays the organ, besides helping in various other ways. She is courageously taking up the work among the women, and already quite a number of the latter come in to worship on Sundays. This I consider a hopeful sign.

"We decided early this year that we ought to have a chapel on the great street; and I have lately succeeded in securing such a place—a fine large store at a rental of about \$1.25 a month. It is admirably adapted to our purpose, and I am confident that the action in opening it as a street chapel is a wise one. It has been opened less than a month and the daily attendance has been good. We rented the store through a friendly Chinese gentleman. This gentleman told the proprietor it was a friend who wanted the place, but when the friend turned out to be a foreigner, it occasioned quite a stir among the neighbors. Some of them said: 'We do not want these foreigners on our great street. A few years ago a foreign army captured Peking, driving our

emperor, Hien-fung, into exile, where he died; and now these people want to take our city too. We cannot allow it.' Our friend assured them that there was nothing to fear, as the Americans had no designs on China; but they refused to give their consent until they should find out the will of the magistrate in the case. As his honor did not offer any opposition, the place was finally rented to us, and we now have peaceful possession thereof, apparently with the goodwill of all the people on the street.

"Quite a number of our neighbors and others are desirous that we should start a school similar to the one at Tai-ku, and I trust that by next year the way may be opened for us to do so. If we were ready, we could open with twelve or more pupils immediately, and this would certainly be a good beginning. The most interesting thing about it is that those who are willing to send their children are also perfectly willing to have them taught the Christian doctrine. The work that is done in such schools, when followed by a systematic visitation of the homes, must be productive of much fruit. A hopeful beginning has been made at Tai-ku. The boys in the school there are getting a good knowledge of the Bible, and some of them have expressed a desire to follow Christ. I had to go to Tai-ku for silver last week, and I felt quite cheered by what I saw there. At the Chinese prayer-meeting some five or six engaged voluntarily in prayer. It was like attending a prayer-meeting in America. I found Mr. and Mrs. Clapp full of work, while Dr. and Mrs. Goldsbury were working hard at the Chinese language, and they are making good progress notwithstanding that Dr. Goldsbury gives one or two days a week to dispensary work."

WEN-SHUI. — OPIUM.

"We have some thought of occupying Wên-shui as a third station. I went there about a month since to look up some property. The people of the city received me pleasantly, and all who knew of it appeared pleased to have us think of

coming among them. I was offered a choice of six houses, five of them being on the great street, but I thought it best not to close a bargain for a place until we can know more certainly just what our available working force is to be next winter. I was gratified at the confidence of the inhabitants during this visit, and especially of the children. The latter seemed glad to have me talk to them, and they were quite ready to hear a simple gospel story. One man who bought a New Testament I afterwards met reading it, as he slowly walked toward his home. I also met two men there who had heard the gospel before at other stations of our board, one at Kalgan, the other at Pao-tung-fu.

“We missionaries are accused of harping a good deal about the opium business, but surely we have reason to. Quite a pathetic case came under my notice recently. It was that of the carter who brought me home from Wên-shui. I went to look for him at the halfway inn and found him—in a room, smoking opium. ‘Ah!’ said I, ‘this is what you are doing, is it?’ ‘Alas! teacher,’ he said, ‘there is no help for it. This habit has taken hold of me and I cannot break it off. Have reduced the dose to one half, but I cannot leave it off altogether. If I had some medicine to take at home, I could perhaps break it off, but not otherwise. I cannot go to a refuge, because there are a thousand men ready to take my place as a carter, thus throwing me out of employment. Alas! alas!’ We meet such cases by the score, and they are truly affecting.”

Japan Mission.

A NEW CHURCH IN KYOTO.

MR. ALBRECHT writes of the organization, May 18, of a new church in another part of the city of Kyōto:—

“On September 15, 1889, the Christian teachers and students of the Government Higher Middle School, lately removed to this city from Osaka, met together at the residence of Dr. Theodore W. Gulick

—a brother of our missionaries, himself a teacher in the Government School—to consider the matter of obtaining a place of worship, since their school is at considerable distance from all our churches, in order to feed their own souls as well as to sow the seed of truth in their vicinity. Belonging to various denominations, they agreed to unite in forming an independent and self-supporting church. The following week a Sabbath-school was opened at the residence of one of the members, Professor Tamura, Dr. Gulick, Mrs. Stanford, and others offering their services as teachers. About the same time the Christian ladies invited the women of the neighborhood and formed a knitting-class, meeting every Friday afternoon, joining a meeting for Bible-study to this meeting. The young men of the Young Men’s Christian Association of the Government School organized a meeting for the study of Christian apologetics, following immediately after the Sabbath-school, when Dr. Gordon, Dr. Davis, and myself are taking turns in speaking to them on some of the chief subjects of Christianity. Regular preaching services were soon added in the afternoon, and one of the theological students regularly supplied the church.

“In March seven new converts were baptized by Dr. Gordon, and the church decided to be regularly organized as a Congregational church. The council was called for March 18, the city churches as well as those of Osaka and the neighborhood being represented by delegates. Twenty-four members entered into covenant with each other and the Lord; of these, sixteen came by letter from other churches, the rest by profession. In the afternoon Mr. Kozaki preached, and the sacraments were administered by him and Dr. Davis. One new convert was received by baptism. And so we have the joy of having a new seed planted in a district removed from all our other churches, and cared for by most faithful and devoted hands. So far the attendance at Sabbath-school is about 70; at prayer-meeting, 30; at preaching services, 45;

at the women's meeting, 25; while the church raises already every month over 300 yen. Now if they could have a good church building on a well-chosen site, a rapid growth would certainly follow. It is expected that one of the graduates of our Theological Department will serve them after graduation. With this new church, our older three churches, and three preaching places, we may look for further development in our evangelistic work in this sleepy old capital. Would that the Lord would pour out his Spirit upon these preaching places, that we might soon see another church started!"

NEW CHURCH ORGANIZATION AND BUILDINGS.

Mr. Pettee, of Okayama, under date of May 17, makes the following cheering record:—

"It gives me pleasure to report two new church buildings dedicated, a church organized, and a young man ordained and installed as its pastor, together with the marriage of the pastor to one of our schoolgirls—all occurring within two weeks, all in the same prefecture, and, more surprising still, in this year universally thought of in Japan as a poor one for weddings, church buildings, organization, or Christian progress of any sort. Both buildings were dedicated free of debt, the people straining every nerve to bring about that desirable end. As the Japanese say, 'They broke their bones' to do it.

"Amaki church building is in the same style as the one in Takahashi. Every one is astonished that \$666.64 should have been contributed by the 100 Christians of that country church, which sum, supplemented by less than \$200 from outsiders, puts up an attractive building in that old hamlet.

"But most delightful of all, for it was my pleasure to attend these various services, was the organization of fifty-five Christians at Tsuyama into a self-supporting Congregational church, with Mr. Tomita, who has done most faithful work there as an evangelist during the past twenty-two months, as its ordained pastor.

"Ten churches were represented on the council, and Pastor Hori, of Kyōto, preached the sermon. To me the three prayers were the most impressive features of the long service. One of them made tender and touching reference to the fact that the first person in the town to become interested in Christianity, who had contributed generously for the rent and furnishing of a chapel, and at one time was propounded for baptism, had not presented himself for membership. Although still living in the city, and interested in a general way in Christian movements, he could not enter fully into the joy of that hour. He led his nearest friends to Christ but never quite yielded himself, and so the church was organized without him. We had a parallel case here in Okayama ten years ago. The man to whom this station owes its existence, who preached and prayed for months, and led his fellows to church, the man for whom so many prayers have been offered through these years, is not yet in the kingdom.

"Mr. Tomita's examination by the council was very thorough and satisfactory. The whole range of ethics and metaphysics was covered,—'What is space and its relation to God? What is the true place of theology? If the Bible were written in part by fishermen, how is it worthy of credence? Evolution and Genesis,'—these and many other knotty questions were given him to answer. Congratulatory letters and telegrams were received from all over Japan. In the audience was the woman who walked twenty miles one day last fall to save a few cents to give to the Orphan Asylum. She had just returned from the Women Evangelists' School at Kobe. She is a born Bible-woman, and will be employed by the new church for local work from this month on. Last year she had zeal without knowledge. Now she has both. On the men's side of the house sits her brother, who was bitterly opposed to her becoming a Christian. He will receive baptism at the next communion. He confesses himself to have been led by the power of her example.

“ Superintendent Ishii, of the Okayama Orphan Asylum, has received many gifts from the asylum, and has been deeply touched by such practical proofs of Christian brotherhood and greatly encouraged by the aid given. He is a true man of God, and is doing a noble work. There are now sixty-five orphans in the home. They are models of good behavior.

“ One other word. Keep it before the churches that Japan wants heavy reinforcements in the early fall.”

CHRISTIAN LITERATURE IN DEMAND.

Mr. Sidney L. Gulick, writing from Kumamoto, May 17, says:—

“ Last week Tuesday and Wednesday was held one of the most popular festivals of this part of Japan, the Shokonsai, or festival for praising the spirits of soldiers who died for their country in battle; its purpose is to arouse the patriotism of the people; the government spends hundreds of dollars on fireworks, etc., for the amusement of the people. The drill-ground in the middle of the city is given up to many kinds of shows, the chief being horse-racing and wrestling; the penny-peep shows and little gambling establishments are numerous. With so many special attractions, great numbers of farmers come in from the country round about, and the city is filled with people who are amused by numberless troops of gayly dressed and painted buffoons who for a drink of *sake* go through their silly pantomimes. At such times there is a great deal of *saké*-drinking and carousing and licentiousness. I was told by a young man, not a Christian, that it made him very sad to see how this day was observed, for it was made by the houses of ill-fame the day of their greatest gains.

“ On the first day of this festival Mr. O. H. Gulick and I took a baby-carriage filled with tracts, and distributed 2,500 to the people; it was very interesting to see how ready they were to receive them; they crowded around so closely that we had to take refuge on a mound, from whose summit we could hand the tracts

down to the outstretched hands. All classes seemed equally ready to take them, from the farmer and soldier with their horny hands, to the merchants and even finely dressed ladies with delicate complexions and dainty hands. I saw none of the tracts thrown away or torn up. One incident struck me as being quite peculiar to Japan; when we retreated to the mound, we of course left the baby-carriage below; and although we frequently went to it to replenish our stock ‘in hand,’ the tracts in the carriage were untouched; the thought did not seem to arise that they might help themselves just as well as not, instead of waiting for us to give them out one by one.”

Northern Mexico Mission.

IN PERILS OF SMALLPOX.

MR. EATON, of Chihuahua, with his wife, paid a visit in May to the out-station San Buenaventura, from which place he writes of the prevalence of smallpox:

“ This scourge of humanity seldom ceases entirely its ravages in Mexican towns, and we have learned to face it with a degree of self-control. But occasionally our experiences are rather disquieting. While engaged in a nine days' campaign of meetings with the youngest of our churches, situated in this very fanatical community, it seemed best to Mrs. Eaton and myself to make a side trip last Wednesday to Galeana, twenty miles north, a village of four hundred or five hundred souls, which had never been visited by any missionary or native preacher, but where we have three subscribers to *El Faro*, and where there are living several relatives of the Christians in this town. We were entertained in the humble home of the public-school teacher and his wife, who are the only believers in the place and who had made all preparation in their power for our comfort.

“ As the schoolroom is undergoing repairs, the pupils are received into the one living-room of the master, filling it to its utmost capacity. Against two of

the walls hang the dozens of tiny slates; a third is supplied with pegs for the boys' hats; and near the fourth stands the master's table, covered with inkbottles and cheap textbooks. There are no wall-maps; but two printed sheets present to the eyes of the boys the Lord's Prayer and the Ten Commandments. Arriving at dusk we are given supper, and seat ourselves outside the door in the starlight, to talk with our hosts. They soon tell us of the fatal prevalence of small-pox. One of our subscribers, a Swiss who has a Mexican wife, has left for us a cordial invitation to go to his house, but thinks it proper to inform us that two of his children had recently died of the disease. In the house next to us lies the dead body of another little victim, exposed to public view, as is the custom of the country. Forty-two persons, mostly children, have died of the plague this spring, as many as three having been buried in one day. The average school attendance has been diminished by one half through deaths and continued sickness. Several who had been successfully vaccinated have succumbed to the plague. After listening to such a recital we felt like sleeping in the street, but accepted the bed provided inside and left the door wide open.

"The next morning a boy who had scabs still on his face was sent to buy milk for

our breakfast. Soon came the school-children, to the number of over thirty, and we were obliged to shake the dirty hands of almost all of them. After a morning spent in calling, we returned in time for Mrs. Eaton to give them their first lesson in the Tonic Sol Fa system, and for myself to address them a few words. The father of the dead child came to get help for the funeral, and at once four boys volunteered with alacrity to be the bearers of the coffin. Just before noon came the news of the death of still another, and, on driving away in the buggy, we left the teacher with his brightest pupil busily engaged in writing polite invitations to the friends of the family to attend the burial! What added to the horror of the situation was that the officer appointed to record births and grant burial permits, and who would be justified in asking a fee of perhaps twenty-five cents in the case of children and fifty cents for adults, determined to profit by the calamity, and was demanding two dollars and a half for the former, and eight dollars for the latter! That day's semi-weekly mail carried a petition from the stricken people to the county authorities begging that the officer be removed. The wonder is, not that so many die of the plague, but, with the total neglect to isolate cases of sickness and destroy infected clothing, that any survive."

Notes from the Wide Field.

CHINA.

OFFICIAL APPROVAL OF THE SO-CALLED VIRTUOUS CONDUCT.—We have often referred to the notice which is taken by the Chinese government of reported instances of filial or virtuous conduct on the part of its citizens. The imperial organ, *The Peking Gazette*, contains numberless instances of this kind. Sometimes conduct that would be regarded even as criminal, certainly most absurd, is thus commended by the imperial authorities to public notice. The following is an illustration, the case having been recorded in *The Peking Gazette*: "A wife near Tientsin, seeing that her husband must shortly die, reasoned thus with herself: 'I have no children to live for, and am already old; when my husband finds himself in Hades, he will have no one to take care of him as he has at present, and may be exposed to dangers from the fox-demons of the nether world. It is better then that I should die before my lord, so as to receive him on his arrival and protect him.' Having made up her mind, she went into the adjoin-

ing room without apprising the sick man of her benevolent intentions, took opium, and died. Her husband asked after her, but was put off with excuses. In a very short time, however, he died too, and, we may hope, experienced a pleasant surprise at finding his faithful spouse ready to welcome him in the other world." Such is the official record, accompanied by a decree that this noble (!) woman should be held in honor.

STATISTICS OF MISSIONS IN CHINA.

A STATISTICAL summary of missionary work in China was presented at the Conference recently held in Shanghai, by the Rev. J. W. Davis. We take the figures he has given, and place by their side the figures presented at the Shanghai Missionary Conference of 1877, with an appended column showing the increase within the thirteen years that have intervened. The record is most cheering.

		1877	1890	Increase in 13 years.
Foreign Missionaries	{ Men	238	589	351
	{ Wives	172	390	218
	{ Single Women	63	316	253
	{ Total	473	1,295	822
Native Helpers	{ Ordained Ministers	73	209	136
	{ Unordained	511	1,260	749
	{ Female Helpers	90	180	90
	{ Total	674	1,649	975
Medical Work	{ Hospitals	16	61	45
	{ Dispensaries	24	43	19
	{ Patients (during 1889)	41,281	348,439	307,158
	{ Organized Churches	312	520	208
Communicants		18	94	76
Communicants		13,035	37,287	24,252
Pupils in Schools		5,917	16,816	10,899
Contributions (Native)		9,271	36,884	27,613

In addition to the above there was reported at the late Conference the distribution of Bibles during the year 1889 as follows: Bibles, 1,454; New Testaments, 22,402; portions, 642,131. Total, 665,987.

AFRICA.

UGANDA. — No doubt many of our readers watch with intense interest the reports from this Central African kingdom. *The Church Missionary Intelligencer* for June gives more than twenty pages of letters from Messrs. Gordon, Walker, and the late Mr. Mackay, with detailed accounts of the revolutions and counter-revolutions which had taken place. We can give only a brief summary of the progress of events. In October last Mwanga and the Christians, both Catholics and Protestants, were encamped on an island not far from the capital, where they remained about a month. During that time many of the people were anxious for baptism, and more than twenty received the ordinance. The Mohammedans, under Kalema, were on the land, and in a preliminary conflict they were successful, but on October 4 a severe battle was fought, in which the Christians were victorious, and on the next day another victory was obtained. Mwanga was brought to his capital in triumph October 11, and subsequently the various offices of the kingdom were assigned amicably to the Christians, both Roman Catholics and Protestants. The common danger in which they were placed served to unite the two bands. It is astonishing to read that there were 1,500 armed with guns and some 2,000 with spears, who considered themselves as identified with the Christian party; not that they were already baptized, but they were "readers." Mwanga fretted because he was not allowed to choose his own subordinates, and was manifestly inclined to the heathen side, as giving him more liberty, but he desired the English to come and teach his followers, though his motive for giving this invitation was evidently that he looked for English support upon his throne. Mwanga has been

baptized by the Roman Catholics, and it was felt that a Protestant should be the *katikiro*, or premier, and this office was given to Kagwa, a brave leader and a good Christian. Matters went on well for a time, though it was known that Kalema and his party were gathering their forces for an attack upon the Christians. Early in December this attack was made, and the Christian party retired before it. Mwanga and all his followers were compelled to take refuge on an island in the lake. The *katikiro* and other prominent men were wounded in the battle. It appears that the reason for the defeat of the Christian party was because their ammunition was all expended, and they retired till more could be obtained. The last date from Uganda was December 19, when it was stated that Mwanga had accepted from the Imperial British East African Company a British flag, and had thus put himself under British protection. A letter from Usambiro, at the southern end of the lake, dated February 12, reports that Mwanga had again returned to his capital and that Kalema was dead, but this was only a rumor, and there is great uncertainty as to the present state of affairs in Uganda.

P. S. A despatch from Zanzibar dated June 16 appears in the London papers confirming the report that Mwanga is again paramount in Uganda. Further tidings may be close at hand, and will be awaited with great interest.

THE GAZA COUNTRY. — *L'Afrique* reports that a Portuguese expedition has been sent to the Gaza country, the region to which, as we have recently reported, Gungunyana, the son of Umzila, has removed with all his people. This expedition is intended, by an effective occupation, to enforce the claims of Portugal as the protectorate of Gazaland. A more recent report by way of Lisbon, June 11, states that Gungunyana has joined the chief Bilene, and, with a force of 50,000 men and women, has beaten Bifoana, the leading chieftain in Portuguese territory. Other chiefs are renouncing their allegiance to Portugal and are joining Gungunyana.

A STEAMER FOR VICTORIA NYANZA. — The enthusiasm in England has led to the raising of a "Stanley Fund," and Mr. Stanley himself has made the suggestion as to its disposal — that it be devoted to the placing of a steamer on Victoria Nyanza. This lake is as large as the whole of Scotland, and he states that a steamer upon it would be of immense service, both for the use of the missionaries and as a civilizing factor. He proposes that it should be handed over either to the Church Missionary Society or to the Imperial British East African Company.

ITEMS FROM CENTRAL AFRICA. — A recent report states that Emin Pasha, on his return to Equatoria, has reached Mpwapwa all well. There is also a rumor that Lugard, the Frenchman, is to start immediately for Uganda.

Letters from Uganda, of late date, made no mention of Dr. Peters interfering in any way with the king, Mwanga, or of his having made any treaty with him. At that date Mwanga's power was paramount throughout the whole kingdom.

Early in July a party of the English Church Missionary Society, with the new bishop of Eastern Equatorial Africa, Mr. Tucker, will leave Saadani for the interior.

The reports of the suffering from famine in the Soudan are appalling. The greatest sufferers are the widows and children of the men who have been killed during the many conflicts which have raged in the interior. Reports from Suakin are that not only all sorts of animals are eaten, but that cannibalism has actually commenced. An appeal has been made in England for these starving Soudanese.

EAST AFRICAN SLAVE-TRADE. — Rev. Horace Waller, who is so well informed about matters in Eastern Africa, affirms that the "recruiting" that is done at Zanzibar is practically a carrying-on of the slave-trade. Laborers at Zanzibar are now being "recruited" for the Congo Free State. As much money is paid down in hard cash for the wages of a laborer as will buy a new slave. This hired man then leaves, and if he

does not return the owner has got another slave in his place, and if he does return the owner claims the man's wages. This method serves to provide a market for the slave-catchers around Lake Nyasa. Now that Zanzibar is to come under the English protectorate, we may hope for a reformation in these matters.

THE CONGO FREE STATE has appointed a consul-general, who will have his official residence in Switzerland. M. Gustave Moynier, the founder and for ten years manager of that able and interesting magazine, *L'Afrique Explorée et Civilisée*, is the first to hold this office.

INDIA.

A MODEL VILLAGE. — The work of the English Church Missionary Society in the Amritsar district of India has been most successful, and at the present time there is a remarkable movement toward Christianity. Inquirers are constantly appearing, and the social improvement which is witnessed is most marked. An account is given of a village named Clarkabad, where, nine years ago, there was little more than a wilderness. Now, according to the report, "there is a flourishing settlement, with a well-organized village community, as well as a Christian congregation which has been brought up from the very lowest condition to such a state of life that the majority are able to stand on their own legs . . . and eat their own bread, independent of the mission. Nine years ago there was, besides the pretty little church, nothing to be seen but a collection of disorderly built mud-houses, deep holes in and outside the village, not a single decent road; in short, nothing but a barren, dusty, dirty place. Now there is a well-laid-out village, with substantial houses and enclosures, many roads and shady avenues, the whole being surrounded by orchards and plantations, which will be very valuable in time, and well-cultivated fields. At that time the Christians were considered by the village people around a lazy set, who did not like to work, but looked to the mission as the milking cow. . . . All this has changed. The people around now look on Clarkabad as a place from which they can copy, and where they can learn something for their secular benefit as well as for their spiritual welfare. Moreover, the value of property of the Church Missionary Society in this place has increased from about 20,000 rupees in 1881 to at least 200,000 in 1890. (The rupee is worth thirty-five cents.) All expenditure which the society has had for this station, its congregation, boys' orphanage buildings, etc., was the allowance for the missionary in charge, and less than 1,000 rupees for some particular buildings (church, dispensary, and girls' orphanage). Whatever has been expended was chiefly from the income of the land, amounting to about 50,000 rupees during the last nine years."

INDUSTRIAL MISSIONS IN INDIA. — The Basel Missionary Society has a successful mission in India, including fifty European ordained missionaries and sixteen laymen, with a large native agency. Among other instrumentalities favored by this mission are industrial and mercantile establishments for weaving, tile-manufacturing, carpentry, and other mechanical workshops. The report of the mission, as quoted in *The Harvest Field*, says: "Although we have repeatedly explained the object and nature of these establishments, still we frequently meet with people who misunderstand our motives. We would therefore briefly remark, in the first place, that these establishments have not been called into existence by our missionary society, but by a separate mercantile committee, which has, however, among its members a number of gentlemen who take a deep interest in mission work, with the object of giving a means of livelihood to our converts; and, secondly, that if profit is made in the business, the mission fund gets a part of it. This, however, is not by far so large as some people seem to think, for some of them, like other mercantile firms, have their losses. It is true that some of the establishments were from the outset opened on a larger scale than was absolutely necessary for the purpose in view, and, in consequence of this, a large number of

heathen and Mohammedans find employment side by side with our Christians and candidates for baptism, but these, however, are brought within the influence of the gospel by means of the Scripture reading and prayer held every morning in our establishments, before work is begun. We know of instances in which these daily services have given the first impulse towards Christianity. Our lay brethren can also directly and indirectly do much for the furtherance of mission work. We are thankful to the Lord for all that has been done in this direction, and trust that we may also in the future get faithful workers for this branch of the mission. Faithfulness in little things the Lord will not leave unrewarded."

CHILD-WIDOWHOOD. — The *Dnyanodaya* of Bombay reports that the Pandita Ramabai, in a recent visit to Hyderabad, has secured subscriptions of \$3,500 toward her home for widows and others while seeking education. In referring to the matter the *Dnyanodaya* speaks of the need there is for protecting child-widows from the violence of their own friends, and says: "We emphasize protection, for our blood boils to think such things are possible as were seen lately by a friend of ours. A pretty girl, sixteen years of age, with a fair education and the pride of her father, was lately widowed, and in the very deepest of her grief her ornaments were taken from her, her head shaved, her nose-ring torn out of her nose by two women, and, as the bier was being carried out, her own father, giving her a contemptuous stroke, pushed her away, saying, 'Now you are a widow.' When we think of the utterly miserable years that are to follow, we long to have her and others like her in a place where they will be protected from those who should love and cherish them most tenderly."

CHRISTIANS FAVORED. — While there is throughout India the bitterest opposition shown to those who change their faith from Hinduism to Christianity, yet there are numberless illustrations of the fact that Christians are regarded with favor. An English Baptist missionary writes of the *mela* at Sonopore in November last, that there were 150,000 persons present and a great deal of fanaticism, yet the company of Christian preachers, whose encampment was between two opposing sects of heathenism, was altogether unmolested. The people fought and quarreled among themselves and robbed each other, yet they did not molest the Christians. Even the leaders of the Hindus manifested much friendliness, and many of the common people came to listen to the preaching of the gospel. A writer in the English *Missionary Herald* reports a singular illustration of the thieving propensities among the natives at this *mela*. A prominent man came with 300 rupees, to go through with certain ceremonies in behalf of others who could not come. He buried his money in the ground till the time came for him to perform the meritorious act of making a feast for the Brahmans. In the meantime another worshiper had attached himself to the man with the money, and the latter, when he went to find his rupees, behold, they were gone! And so also was his fellow-worshiper. It seems that the pagans do not trust each other, while they do trust the Christians.

Miscellany.

BIBLIOGRAPHICAL.

An Intense Life. A Sketch of the Life and Work of Rev. Andrew T. Pratt, M.D., Missionary of the A. B. C. F. M., in Turkey. 1852-1872. By George F. Herrick, of Anatolia College and Marsovan Theological Seminary. New York and Chicago: F. H. Revell. Price, 50 cents. Pp. 84.

Dr. Herrick has done a good work in preparing this memorial of a beloved phy-

sician connected with our Turkish Missions. Dr. Pratt's life was as beautiful as it was intense, and this brief record of it will be welcomed by his associates, and will be profitable for all who are to enter upon missionary service. The volume contains pleasant notices of the cities and the region in Central Turkey from which

we have recent reports of religious awakenings. The revivals at Aintab, Marash, Adana, and at other places are on ground where seed was sown by Dr. Pratt.

Romanism and the Republic. A Discussion of the Purposes, Assumptions, Principles, and Methods of the Roman Catholic Hierarchy. By Rev. I. J. Lansing, M.A. Boston: Arnold Publishing Co., Congregational Building. 8vo. pp. 448. Price, \$1.

A vigorous arraignment, in a series of discourses by a popular preacher, of the Roman hierarchy. It is chiefly as an enemy to free institutions that the author attacks the Roman Catholic Church, and his points are well taken and firmly buttressed.

BOOKS RECEIVED.

Leah of Jerusalem. A story of the time of Paul. By Edward Payson Berry. New York: A. D. F. Randolph & Co. Pp. 388. Price, \$1.25.

Nature's Serial Story. By Edward P. Roe. New York: Dodd, Mead & Co. Paper covers. Pp. 486. Price, 50 cents.

Bella's Blue-book. By Marie Calm. Translated from the German by Mrs. J. W. Davis. Illustrated. New York: Worthington Co. Pp. 302.

Lucie's Mistake. By W. Heimburg. Translated by Mrs. J. W. Davis. New York: Worthington Co. Pp. 304.

How to Preserve Health. By Louis Baskin, M.D. New York: American News Co. Pp. 344.

Jesus of Nazareth. Three Lectures before the Y. M. C. A. of Johns Hopkins University. By John A. Broadus, D.D., LL.D. New York: A. C. Armstrong & Son. Pp. 106.

Notes for the Month.

SPECIAL TOPIC FOR PRAYER.

For the many missionaries now on their way or about to depart for their several fields; that they may be carried safely on their way; that they may find favor with those among whom they are to labor; that they may be upheld in body and in soul amid the depressing influences which will surround them; and that the Spirit of God may bless their message among the unevangelized.

DEPARTURES.

- June 25. From Quebec, Rev. James Smith and wife, returning to the Marathi Mission; also, Miss Belle Nugent and Miss Jean R. Gordon, to join the same mission.
- June 28. From San Francisco, Rev. F. E. Rand and wife, and Miss J. E. Fletcher, to rejoin the Micronesian Mission; also, Rev. Irving M. Channon and wife, Miss Ida C. Foss, and Miss Rosetta M. Kinney, to join that mission. Rev. A. C. Walkup has preceded this party to Honolulu and will go with it by the *Morning Star* to Micronesia, as will Miss Jessie R. Hoppin, of Honolulu, formerly of Ohio, who is under appointment for the same mission.
- June 28. From Boston, Charles F. Clowe, M.D., late of Schenectady, New York, and wife, and Miss M. A. Clarke, to join the West Central African Mission.
- July 2. From New York, Mr. W. W. Peet and wife, returning to the Western Turkey Mission.
- July 12. From Boston, Rev. Frederick D. Greene and wife, to join the Eastern Turkey Mission at Van.

ARRIVALS IN THE UNITED STATES.

- June 15. At San Francisco, Rev. D. Z. Sheffield and wife, of the North China Mission; also, Rev. Charles Hartwell and wife, and Mrs. J. E. Walker and daughter, of the Foochow Mission.
- June 15. At San Francisco, Miss Abbie M. Colby.
- June 11. At Putney, Vt., Rev. F. M. Chapin and wife, of the North China Mission.

MARRIAGES.

- June 25. At Andover, Mass., Rev. Frederic D. Greene, son of Rev. Dr. Joseph K. Greene, of Constantinople, to Miss Sarah A. Foster, both being under appointment to the Eastern Turkey Mission.
- July 2. At Barre, Mass., Rev. George P. Knapp, son of Rev. George C. Knapp, of Bitlis, to Miss Anna J. Hunt, of Barre, both being under appointment to the Eastern Turkey Mission.

For the Monthly Concert.

[Topics based on information given in this number of the *Herald*.]

1. The appeals from China. (Page 317.)
2. Work among women in China. (Page 327.)
3. Attitude of the Chinese toward foreigners. (Page 329.)
4. New churches and new church buildings in Japan. (Pages 330 and 331.)
5. A Pagan festival and Christian preaching in India. (Pages 325 and 326.)
6. Spiritual quickening in Turkey. (Pages 323 and 325.)
7. The disturbances in West Central Africa. (Page 320.)
8. Other items from Africa. (Page 334.)
9. A decade in Bohemia. (Page 312.)

DONATIONS RECEIVED FOR EUPHRATES COLLEGE, HARPOOT, TURKEY.

MAINE. — Alfred, Cong. Sab. sch.	5 79	PENNSYLVANIA. — Germantown, W. H. Harrington,	40 00
MASSACHUSETTS. — Boston, J. N. Denison, 300; Florence, Young people of Cong. ch., 40; Mansfield, Cong. Sab. sch., 25; Brighton, Cong. Sab. sch., 30; do. Y. P. S. C. E., 30; do. F. G. Newhall, for "Mabel Frances Newhall" Scholarship, 50; Cambridge, W. S. Drew, 10,	485 00	OHIO. — Painesville, S. Bigbee, 6; Ravenna, Mrs. W. A. Woodbridge, 50,	56 00
RHODE ISLAND. — Providence, Union Cong. Sab. sch.	25 00	Previously acknowledged,	680 09
CONNECTICUT. — New Britain, C. E. Steele, in part, 10.30; New London, A friend, 50,	60 30		69,227 72
NEW YORK. — Brooklyn, Rochester-av. Sab. sch.	8 00	ARTHUR W. TUFTS,	69,907.81
		BOSTON, June 30, 1890.	<i>Treasurer.</i>
		2343 Washington Street.	

Donations Received in June.

MAINE.		Strafford county.	
Cumberland county.		Great Falls, 1st Cong. ch.	50 00
Portland, Lydia T. Kendall,	500 00	Sullivan county.	
Hancock county.		Acworth, Cong. ch. and so.	50
Bar Harbor, Friends,	5 00		498 71
Castine, Trin. ch., m. c.	10 50 — 15 50	VERMONT.	
Lincoln and Sagadahoc counties.		Caledonia county.	
Bath, A friend, for Mr. Goodrich's college in Tung-cho,	10 00	Lower Cabot, Mrs. Nancy K. Stone, for Central Africa, 5; Rev. J. P. Stone, for Shansi, 5,	10 00
Penobscot county.		Chittenden county.	
Bangor, Cong. ch. and so.	3 53	Burlington, 1st Cong. ch. and so.	201 07
Piscataquis county.		Franklin county.	
Brownville, —,	1 00	East Berkshire, Cong. ch. and so.	12 00
Washington county.		Orange county.	
Machias, Centre-st. ch.	5 00	North Thetford, Cong. ch. and so.	4 06
York county.		Wells River, Cong. ch. and so.	23 32 — 27 38
Kennebunkport, Cong. churches,	13 39	Washington county.	
	548 42	Berlin, 1st Cong. ch.	24 81
<i>Legacies.</i> — Augusta, Mrs. Joel Spalding, by Joel Spalding, Adm'r,	138 60	Waitsfield, Cong. ch. and so.	3 97 — 28 78
	687 02	Windham county.	
		West Brattleboro, Cong. ch. and so.	13 88
		Windsor county.	
		Norwich, Rev. N. R. Nichols,	10 00
			303 11
		<i>Legacies.</i> — Essex, Nathan Lathrop, by S. G. Butler, Ex'r,	30 00
			333 11
		MASSACHUSETTS.	
		Berkshire county.	
		Dalton, Cong. ch. and so.	82 83
		Sheffield, Cong. ch. and so.	30 50
		Williamstown, 1st Cong. ch. and so.	71 42 — 164 75
		Bristol county.	
		South Easton, J. Rankin,	25 00
		Essex county.	
		Lawrence, Trinity Cong. ch.	31 25
		Essex county, North.	
		Amesbury, Main-st. Cong. ch.	25 29
		Haverhill, Jos. Flanders,	5 00
		Ipswich, 1st Cong. ch. and so.	25 00
		West Newbury, 1st Cong. ch. and so.	12 00 — 67 29

Essex county, South	
Hamilton, 1st Cong. ch. and so.	30 50
Lynn, "A friend,"	10 00
Peabody, South Cong. ch.	181 00—221 50
Hampden co. Aux. Society Charles Marsh, Tr.	
Monson, Cong. ch. and so.	30 47
South Hadley Falls, Cong. ch. and so.	14 92
Springfield, Memorial ch.	64 10—109 49
Hampshire county.	
Amherst, Thank-offering,	10 00
Enfield, Cong. ch. and so.	50 00
Goshen, Cong. ch. and so.	16 00
Haydenville, Cong. ch. and so.	20 00
Northampton, Y. P. S. C. E. of 1st ch., 375; Y. P. S. C. E. of Edwards ch., 175, both towards the support of Mr. Mead, Turkey,	550 00—646 00
Middlesex county.	
Cambridgeport, George F. Kendall,	10 00
Lowell, Eliot ch. and so., 54.34; Pawtucket Cong. ch., 31.63,	85 97
Melrose, Cong. ch. and so. (of which m. c., 21.06),	174 86
Newton, Eliot ch.	292 00
North Chelmsford, 2d Cong. ch. and so.	52 12
Reading, Cong. ch. and so.	10 00
Somerville, Broadway Cong. ch., to const. Rev. CHARLES E. ANDREWS, H. M.	100 00—724 95
Middlesex Union.	
Fitchburg, Rev. and Mrs. J. M. R. Eaton,	15 00
Norfolk county.	
Holbrook, Winthrop Cong. ch.	54 26
Randolph, Cong. ch. and so.	67 92
South Walpole, Missionary,	1 00
South Weymouth, 2d Cong. ch. and so.	20 00—143 18
Old Colony Auxiliary.	
New Bedford, North Cong. ch. and so.	1 50
Plymouth county.	
Abington, 1st Cong. ch.	24 86
East Bridgewater, Union Cong. ch.	11 69—36 55
Suffolk county.	
Boston, Union ch., 82.40; Mt. Vernon ch., 35; Highland ch., Roxbury, 10; Eliot ch., Roxbury, m. c., 6.13; S., 25,	158 53
Worcester county, North.	
Petersham, Cong. ch. and so.	3 00
Winchendon, North Cong. ch. and so.	150 00—153 00
Worcester co. Central Asso'n. E. H. Sanford, Tr.	
Clinton, C. L. Swan,	100 00
Leicester, 1st Cong. ch.	25 82
Sterling Junction, Charles F. White,	2 60
West Boylston, 1st Cong. ch. and so.	12 05
Worcester, Union ch., 123.56; Piedmont ch., 50; "A friend," 10,	183 56—324 03
	2,822 02

<i>Legacies.</i> —Cambridgeport, Mrs. Caroline A. Wood, by W. A. Bullard, Trus. and Ex'r,	
	2,500 00
Groton, Ephraim Sawtelle, by George S. Gates, Ex'r, balance,	16 00
Worcester, Rebecca W. Whittemore, by Henry E. Hill, Adm'r, 599.07, less discount, 4,	595 07—3,111 07
	5,933 09

RHODE ISLAND

Peace Dale, Cong. ch. and so.	20 12
Providence, Central Cong. ch.	615 00—635 12

CONNECTICUT.

Fairfield county.	
Black Rock, Cong. ch.	79 22
Bridgeport, 2d Cong. ch. and so.	51 00
Long Ridge, Cong. ch. and so.	2 30
New Fairfield, Cong. ch.	13 00
North Greenwich, Cong. ch.	6 00—151 52

Hartford county. W. W. Jacobs, Tr.	
Farmington, 1st Cong. ch. and so.	172 34
Hartford, Park Cong. ch. and so.	98 39
New Britain, V. M. Miss. Soc.	
South ch.	8 29
Poquonock, Cong. ch. and so.	39 75—318 77
Litchfield co. G. M. Woodruff, Tr.	
Milton, Cong. ch.	10 00
Roxbury, Cong. ch. and so.	8 43
Thomaston, Cong. ch. and so.	13 45
Winchester, Cong. ch. and so.	3 54—35 42
Middlesex co. E. C. Hungerford, Tr.	
Centre Brook, Cong. ch.	35 50
Middletown, 1st ch., 164 94; South Cong. ch. and so., 50 09,	215 03—250 53
New Haven co. F. T. Jarman, Agent.	
East Haven, Cong. ch. and so.	28 63
Middlebury, Cong. ch. and so.	24 01—52 64
New London co. L. A. Hyde and H. C. Learned, Trs.	
Lisbon, Cong. ch. and so.	24 00
New London, 1st Ch. of Christ, m. c.	
	15 42
Norwich, Park Cong. ch., 4,334.37; Broadway ch. and so., 200,	
	4,534 37
Preston, Long Soc'y ch.	5 00—4,578 79
Tolland county. E. C. Chapman, Tr.	
Hebron, Benj. A. Bissell,	10 00
Talcottville, Cong. ch. and so.	260 00—270 00
Windham county.	
North Woodstock, Cong. ch. and so.	26 18
Voluntown and Sterling, Cong. ch. and so.	22 74—48 92
	5,706 59

<i>Legacies.</i> —Saybrook, Augustus Bushnell, by G. A. Bushnell, Ex'r,	
	100 00
Wethersfield, Nancy Wells, by R. Fox, Ex'r,	
	1,000 00—1,100 00
	6,806 59

NEW YORK.

Brooklyn, Clinton-av. Cong. ch., 1,850.08; Puritan Cong. ch., 6.33;	
	1,871 41
Two friends, 15,	5 00
Buffalo, A friend,	3 50
East Otto, Cong. ch. and so.	14 00
Eaton, Cong. ch. and so.	2 80
Harpersfield, Cong. ch.	1 00
Jamesport, Rev. Wm. Hedges,	2 50
Morrisville, Cong. ch. and so.	15 71
Mt. Sinai, Cong. ch. and so.	160 00
New York, Olivet ch. mis. assoc., 50;	15 50
T. F. Howard, 10; Cash, 100,	75 00
Ogdensburg, 1st Cong. ch. and so.	22 00
Riverhead, Cong. ch. and so.	115 00
Rodman, Cong. ch. and so., 17; Mrs. Simon Gates, 5,	5 00
Sherburne, 1st Cong. ch., to const. Mrs. ANNIE R. BOTSFORD, H. M.	116 28
Utica, R. S. Williams,	2 00
Walton, 1st Cong. ch.	2 05—2,429 75
West Bloomfield, Cong. ch. and so.	
West Newark, Cong. ch.	

PENNSYLVANIA.

Erie, M. W. T., for helper, Madura,	18 00
Jeffersonville, Mr. and Mrs. F. W. Potterville, Cong. ch.	50 00
Scranton, F. E. Nettleton,	7 21
Wilkesbarre, Puritan Cong. ch.	10 00
	4 77—89 93

NEW JERSEY.

Haddonfield, J. D. Lynde,	100 00
Plainfield, Mrs. S. F. Johnson,	10 00
—, An old-time friend,	10 00—120 00

FLORIDA.

Crescent City, D. W. Burton,	4 00
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TEXAS.

San Antonio San Antonio,	5 00
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TENNESSEE

Nashville, Cong. ch., Fisk University,	20 00
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OHIO.

Chagrin Falls, 1st Cong. ch., 28.46:	
Friend, 1,	29 46
Cincinnati, Walnut Hills Cong. ch.	73 62
Cleveland, Irving-st. Cong. ch., 12.03:	
Y. P. S. C. E. of 1st Cong. ch., for the Volunteer Fund, 10.95,	22 98
Gomer, Welsh Cong. ch., to const. Rev. Wm. M. Davis, H. M.	50 00
Oberlin, Students, towards salary of Rev. C. A. Clark,	281 54
Painesville, A steward,	100 00
Salem, David A. Allen,	25 00
Sandusky, 1st Cong. ch.	15 30—597 90

ILLINOIS.

Chicago, Kenwood Evangelical ch., 413.13; 1st Cong. ch., 133.58; Lincoln Park Cong. ch., 22.03; South Cong. ch., 22; Union Park Cong. ch. m. c. 11.23; Bethlehem ch., 5.25; A friend, for house for Mr. and Mrs. Cotton, 250; Mr. and Mrs. H. D. P. Bigelow, of 1st Cong. ch., to const. MARSHALL P. BRACE, H. M., 100;	
Rev. H. M. Penniman, 7.50,	964 72
Earlville, J. A. D.	25 00
Farmington, J. W. Newell, to const. MARY E. NEWELL, H. M.	100 00
Hampton, Henry Clark,	5 00
Joy Prairie, Cong. ch.	83 16
Lake View, Ch. of the Redeemer, W. S. Meggs,	1 00
Naperville, A friend,	25 00
Stark, Cong. ch.	8 81
St. Charles, Cong. ch.	20 00—1,232 69

MISSOURI.

Meadville, Cong. ch.	6 55
Webster Grove, Cong. ch.	137 30—143 85

MICHIGAN.

Alpena, ———,	10 00
Ann Arbor, 1st Cong. ch.	56 50
Atwood, James Brandt,	10 00
Detroit, Trumbull-av. Cong. ch.	45 60
Grand Blanc, Cong. ch.	10 88
Grass Lake, Cong. ch.	16 55
New Baltimore, Cong. ch.	11 00
South Frankfort, ———,	3 75
Stanton, 1st Cong. ch.	31 11—195 39

WISCONSIN.

Blue Mounds, Cong. ch.	1 88
Eau Claire, 1st Cong. ch.	68 07
Fond du Lac, Cong. ch.	75 75
Fulton, Cong. ch.	16 00
Green Bay, 1st Presb. ch.	94 54
Menasha, E. D. Smith,	250 00
Mill Creek, Cong. ch.	5 03
Princeton, 1st Cong. ch.	6 00
Tomahawk, Cong. ch.	4 00—521 27

IOWA.

Algona, A. Zahlten,	15 00
Burlington, Cong. ch.	55 73
Davenport, Edwards Cong. ch., to const. Rev. LEROY S. HAND, H. M.	66 00
Dubuque, German Cong. ch.	10 00
Grinnell, Cong. ch., m. c.	11 00
Hawarden, Cong. ch.	12 37
Muscattine, Cong. ch.	25 00
Rockwell, Rev. and Mrs. James Alderson,	5 00
Storm Lake, Cong. ch.	16 42—216 52

MINNESOTA.

Faribault, Cong. ch.	31 86
Lake City, ———,	3 60—35 46

KANSAS.

Eureka, Cong. ch.	10 00
North Topeka, Cong. ch.	5 00
Palermo, Mrs. Maria Rappelye,	5 00
Stafford, Cong. ch.	3 00—23 00

NEBRASKA.

Turkey Creek, German Mission,	5 00
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CALIFORNIA.

Oakland, Plymouth-av. Cong. ch., to const. Rev. E. C. OAKLEY, H. M.	100 00
San Francisco, Olivet ch.	5 10
Santa Cruz, A friend,	30 00—135 10

OREGON.

Portland, Plymouth Cong. ch.	12 00
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COLORADO.

Colorado Springs, 1st Cong. ch., 15;	
D. C. Jencks, a balance, 6.30,	21 30

DOMINION OF CANADA.

FROM THE CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY.

T. B. Macaulay, Montreal, *Treasurer*.

For the Canadian Station, West Central African Mission,	1,183 00
For Mr. Brooks' work, Constantinople,	10 00
For the Morning Star Mission,	7 00—1,200 00

FOREIGN LANDS AND MISSIONARY STATIONS.

England, Chigwell, S. L. Ropes,	75 00
Sandwich Islands, Honolulu, Evang. Com., towards support of Rev. W. D. Westervelt, 250; Mary A. Kainwala, 7,	257 00
Turkey, Gemerek, Cong'n, 16.06;	
Roonedigin, Congregation, 5.76;	
Denek Madeni, Brethren, 1.85;	
Oozoomloo, A brother, 4.40; Nigde, A brother, 84c. = 28.91; all for West Cen. Africa,	28 91—360 91

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Ellen Carruth, Boston, *Treasurer*.

For several missions in part,	8,492 40
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From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois,

Treasurer, 3,500 00

MISSION SCHOOL ENTERPRISE.

VERMONT. — Bennington, Green Bay Bank of Vermont, Cong. ch.	30 00
MASSACHUSETTS. — Boston, Sab. sch. of 2d ch., Dorchester, for mission in China, 20.89; Boxboro, Y. P. S. C. E. of Cong. ch., 7; Fall River, Y. P. S. C. E., Central ch., for colporter at Satara, 50; Long Meadow, Y. P. S. C. E., 4.40; Taunton, Winslow Y. P. S. C. E., 5,	87 29
NEW YORK. — Amsterdam, La. Mis. Soc. of 2d Presb. ch., for Tung-cho mis. sch., China, 72; prim. dept. of do., for same, 15; Cambria Centre, Cong. Sab. sch., 10; Sherburne, 1st Cong. Sab. sch., 29.40,	126 40
ILLINOIS. — Sandwich, Y. P. S. C. E., for school in Mexico, 5; Wheaton, Coll. Mis. Soc., for pupil in Erzroom High School, 10,	15 00
MICHIGAN. — Muskegon, Cong. Sab. sch., 6.39; New Haven, Cong. Sab. sch., 4.50,	10 89
WISCONSIN. — North Byron, Cong. Sab. sch.	1 00
NEBRASKA. — Ainsworth, Cong. Sab. sch., for student in Tung-cho training school,	10 00
CALIFORNIA. — San Francisco, Y. P. S. C. E. of Olivet Cong. ch.	5 25
MONTANA. — Helena, W. C. Davies' Bible class, for teacher in China,	30 00
	315 83

CHILDREN'S "MORNING STAR" MISSION.

CONNECTICUT. — New Haven, Centre ch. Sab. sch., 20; Norwich, Faith and Delia Leavens, 2,		MINNESOTA. — Minneapolis, Newsboys' Sab. sch.	2 39
NEW YORK. — New York, Primary Sab. sch. of Pilgrim Cong. ch., 10; Norwich, 1st Cong. Sab. sch., primary dept., 10,	22 00	CALIFORNIA. — Redwood City, Cong. ch.	7 00
MISSOURI. — St. Louis, Plymouth ch., for work of Mr. Snelling and Mrs. Logan,	20 00	So. DAKOTA. — Huron, Cong. Sab. sch.	10 00
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IOWA. — Albia, Mrs. Payne's boys,	75		628 31

ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.

MAINE. — Bangor, Mrs. L. F. Stearns' Sab. sch. class, Hammond-st. ch., for Mrs. R. A. Hume, Ahmednagar, India,	10 00	OHIO. — Cincinnati, Mrs. W. H. Blymyer, of Walnut Hills Cong. ch., for Mrs. R. C. Hastings' work in Ceylon, 25; Cleveland, C. W. Merrell, for work of Mrs. H. B. Newell, Nagaoka, Japan, 50; do., Bethlehem ch., for an. scholarship, Anatolia College, 15; Toledo, Women's For. Mis. Soc. of 1st Cong. ch., for work of Mrs. Logan, Ruk, 25; and for work of Miss Abbott, Bombay, 25,	140 00
VERMONT. — Burlington, 1st Cong. Sab. sch., for two annual scholarships, Ana. College, 28; Salisbury, Mrs. T. O. Seaver, for support of girl in school at Ponape, 12,	40 00	ILLINOIS. — Chicago, A friend, for mule for Mr. and Mrs. Cotton, 15; do., Mr. and Mrs. Coe, New. Eng. ch., for scholarship Anatolia College, 25; Poplar Grove, Cong. ch., for boy in school at Kalgan, China, 10,	50 00
MASSACHUSETTS. — Boston, Hollis Moore Trust, for books for missions, 50; Bradford Academy, class of 79, for Mrs. R. A. Hume, Ahmednagar, 15; Haverhill, Y. P. S. C. E. of Center Cong. ch. for ch. building at Arrupokottai, Madura, 30; Maynard, Mrs. L. Maynard, for work of Miss C. Shattuck, Central Turkey, 10; Newton, Eliot ch., for Japan, 525; Northfield, Mis. soc., for support of a boy in Miss Phelps' school, Africa, 25; Pittsfield, Young Girls' Mis. Soc., for Okayama Orphan Asylum, 25; Springfield, A friend, for new dormitory of Doshisha, Japan, 50; do., for printing-press for Ponape, 50; do., King's Daughters of Park ch., for girls' school at Osaka, Japan, 21.90; do., A friend, for school work, care of Rev. L. S. Gates, 20; West Boylston, Mrs. W. W. Parker, for Japan, 5,	826 90	IOWA. — Des Moines, Estate of Mrs. E. P. S. Gorton, for Okayama orphan asylum, 50; and for unfinished building at Eski Zagra, 50; and for teacher at Yozgat, care Mr. S. Fowle, 50; and for work of Rev. L. S. Gates, Marathi, 50 (in all 200). Independence, Rev. W. S. Potwin, 5; and do. H. W. Burnard, m.d., 5.25; both for Boys' School, care Rev. J. H. Roberts,	210 25
CONNECTICUT. — Greenwich, 2d Cong. ch., for ministerial students in Japan, 52.49; Manchester, Y. P. S. C. E., 10; do., Girls' Mission Circle, 20; both for Miss C. H. Barbour, San Sebastian, Spain; Willimantic, Mrs. Mary E. Warner, for "our Samuel," 10,	92 49	MINNESOTA. — Duluth, Y. P. S. C. E. of Pilgrim ch., for Mrs. J. T. Gulick, Osaka,	30 00
NEW YORK. — Brooklyn, E. L. Frost, for I. A. Marsovan, 5; Clifton Springs, Miss Cora L. Stover, for an. scholarship Ana. College, 15; New York, Y. La. For. Mis. Soc. of Broadway Tabernacle, for scholarship fund, Aintab, 70; Pekin, Abigail Peck, for Japan, 10,		OREGON. — Portland, Woman's Mis. Soc. of 1st Cong. ch., 46.25; "Helping Hands" of do., 25; both for Miss Florence White, Kyōto,	71 25
PENNSYLVANIA. — Philadelphia, Y. P. S. C. E. of Central Cong. ch., for student at Ana. College, 14; Scranton, Presb. Sab. sch., for work in Shushi, East Turkey, 8; Shamokin, Morgan C. Jenkins, for Japan, 5,		CANADA. — Montreal, Chinese Sab. sch. Emmanuel ch., for Mr. Hager, Hong Kong,	27 20
NEW JERSEY. — Williamstown, A friend, for "our Samuel,"			
GEORGIA. — Thomasville, "Earnest Workers," for work of Miss S. L. Smith, Micronesia,	2 50		
ALABAMA. — Mobile, Girls' For. Mis. Band, for Miss Gertrude Wyckoff's work, China,	10 00		
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MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS OF THE INTERIOR.

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For the Erzroom wagon fund,	216 34
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For Beggars' school, Aintab,	25 00
For Miss A. Little's school, Kusaie,	30 00—281 34
	1,931 43
Donations received in June,	32,751 06
Legacies " "	4,379 67
	37,130 73

Total from September 1, 1889, to June 30, 1890: Donations, \$334,428.83; Legacies, \$156,198.80=\$490,627.63.

FOR ENDOWMENT OF ANATOLIA COLLEGE, MARSOVAN.

MASSACHUSETTS. — Williams College scholarship endowment fund,	144 00	Hooper, 4; Walter Allen, 1; for Richards Chair, 06,	368 00
NEW YORK. — Clifton Springs, Rev. L. Bodwell, for Richards Chair, 10; Oswego, Theodore Irwin, 100,	110 00	ILLINOIS. — Chicago, Rev. Dr. and Mrs. F. A. Noble, 100, and Sab. sch. of Union-park ch., 100, both for Richards Chair,	200 00
DISTRICT OF COLUMBIA. — Washington, 1st Cong. ch., for Williams College scholarship endowment, 272; do. (La. Aux. Mis. Soc., 51; Y. La. Monday Mis. Circle, 15; A. E. Smiley, 10; Miss Wright, 5; Senator Pomeroy, 5. Dr. O. F. Presbrey, 5; Mr.		LONDON. — From Rev. T. W. Brown, Sec. T. M. A. Soc., £44.3.0,	215 56
		Previously acknowledged,	1,037 56
			10,587 31
			11,624 87

FOR YOUNG PEOPLE.

THE KUZZEL-BASH KOORDS.

BY REV. H. N. BARNUM, D.D., OF HARPOOT, EASTERN TURKEY.

A PECULIARITY of the different races in Turkey is that they do not amalgamate. They have come along down the centuries as separate and distinct streams, seldom commingling at any point. The Koords are supposed to be the Carduchi, whom Xenophon mentions as opposing the Ten Thousand in their memorable retreat four hundred years before the Christian era. They still dwell among the mountains, as they did in ancient times, and they constitute a large part of the population of the eastern portion of the Turkish Empire.

The Koords who inhabit the Dersim, that part of the Anti-Taurus just north of us, are called Kuzzel-bash, or Red-head. I never understood the significance of the name. They are divided into about fifty separate tribes, each with a chief, not unlike the feudal system of the Middle Ages. For many centuries each tribe has been a practically independent power, and even now they are only in partial subjection to the government. They regard



A KOORD.

any attempt to control them as an unjust invasion of their rights, to which they submit only by compulsion. Sometimes they pay taxes, sometimes not; but they decline to furnish men for the army. The government proposes to send soldiers among them this year to bring them into closer allegiance.



PROMINENT KUZZEL-BASH KOORDS.

The Koords generally are zealous Mohammedans, but the Kuzzel-bash are such only in name. According to tradition they had a Christian ancestry; and this is confirmed by the numerous ruins of churches and monasteries which are found in that region. They do not observe the five daily Moslem prayers and

the ablutions which precede prayer, but they pray extemporaneously. So, too, they do not keep the fast of the month Ramazan, but they have a fast of twelve or fifteen days of their own. Like the Moslems, they practice circumcision and polygamy, but do not allow divorce. Many of them are pantheists. Some of them believe in the transmigration of souls, and others believe that the soul returns to its original source, that is, God. They have no written language and no literature, although a few have learned to read Turkish. Their religious teachers are called seyids. Their office is hereditary, like the Levitical priesthood, and they are greatly revered, although very ignorant. Like the Persian Mohammedans, they profess great veneration for Ali, the son-in-law of Mohammed, who, they say, was divine. Some say that Christ came into the world a second time in the person of Ali, and others that the name Ali was used instead of Christ's name by their ancestors, who accepted Mohammedanism only as a form, simply as a blind to the Moslems and as a veil to conceal their Christianity. The exact truth cannot be determined.

A select number, those who are free from glaring faults and are supposed to lead an upright life, constitute a sort of church. Membership is not easily acquired. A man who wishes to join must come on his hands and knees, must confess his faults and be forgiven. He cannot be received without his wife. If he commits some great offence he is turned out, and his membership is regained with great difficulty. A second excommunication is final. This chosen body has occasional secret meetings on Friday evenings, at which bread and water are passed around after the manner of the Lord's Supper. This may perhaps be a relic of the Christian communion. I believe that in regions where wine is found it is used instead of water.

A few weeks ago I had a call from four of the leading men of that district. They had come here by invitation of our governor-general. After they had made profession of allegiance to the government of the sultan, the pasha gave to each one of them a suit of clothes, besides making them other valuable presents. He also had their photographs taken, clad in their new garments, to send to the sultan. The picture on the opposite page is a copy from that photograph. The second man from the left is one of the most venerated of all the seyids, by the name of Ibrahim. He wears a gorgeous red mantle, heavily trimmed with gold braid. The old man to the right of him is Yusef Agha, one of the most influential chiefs of the mountains. On a visit to his village many years ago I was much impressed by the dignity and apparently high character of his wife, as she pleaded that we include the Koords among the people whom we try to bless with education. We tried a brief experiment, but it was not successful. Tribal feuds and fear of the government keep these people in a state of almost perpetual ferment. The man at the extreme right is Yusef Agha's son. He looks almost as old as his father.

These men called upon me just after they had visited the different departments of the college. They were much impressed, especially by what they saw in the female department, and said that they were reminded of their own ignorance and backwardness as a race. With a Christian civilization this people would become one of the finest races of the empire, but at present they do not seem

to be particularly open to religious and moral impressions. They live among lofty, rugged mountains, where there is very little arable land, and they are very poor. Many of them live by plunder.

In the southeastern part of the Harpoot field a good many nominal Christians — Armenians and Jacobites — live among the Koords. They are extremely ignorant. In appearance, in dress, in character, in language, in everything except the name and some of the rites of Christianity they are essentially Koords. About twenty years ago the Harpoot Evangelical Union commenced a missionary work in that part of Koordistan, and it is continued with a good degree of success to the present time, with the aid of the other evangelical churches of this country. In missionary work one of the first things is to give the people the

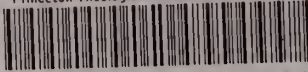


TRANSLATORS OF THE KOORDISH BIBLE.

Bible in their own language, and then teach them to read it. The New Testament was soon translated, and it was published by the American Bible Society, which has always been a most efficient helper in the missionary work; but the translation did not prove to be a good one. The Bible Society proposes to publish a new translation. The picture on this page represents the three men who are doing the work. The one in the centre became the pastor of the church in Redwan. He is now the acting pastor of the Diarbekir church, but he still helps on the work in Koordistan. The man at the right of the picture preaches in Redwan, and the one at the left at Farkin. The Koords of that district are not Kuzzel-bash, but the language of both districts is essentially the same, and the new translation will avail, we hope, for the whole of Koordistan.

I-7 v.86
Missionary Herald

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